Stri Dharma

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NOTES AND COMMENTS

Municipal Franchise for Calcutta Women

The first long step forward has been taken in the political equality of women and men in Bengal Province. The Calcutta Corporation has, by a 21 to 4 vote, granted the Municipal Franchise of Calcutta City to those women who possess the qualifications which are also necessary for men voters. Its recommendation that the sex disqualification be removed in the Reformed Municipal Bill has to be voted upon later by the Provincial Legislative Council, and that event will be looked forward to with intense interest as it will afford an opportunity for seeing if a very desirable change of attitude towards woman suffrage has come to the Bengal Councillors with the passage of time. We believe they will accept the Corporation's recommendation on this point and thus remove one of the stumbling-blocks to the further grant of the Legislative Council franchise.

Erode Leads the Way

In the matter of Compulsory Free Elementary Education, the Municipality of Erode has led the way in the Madras Presidency by being the first Municipality in the South to include girls equally with boys in its scheme for Compulsory Primary Education. It is particularly gratifying to find a Municipality which was *unanimous* on the necessity of applying the scheme to girls and which raised an additional education tax of 1 per cent on the property tax and 25 per cent on the professional tax for this purpose. Unfortunately the large towns, Vellore, Kumbakonam, Coimbatore and Conjeeveram have begun their Compulsory schemes for boys only.

Record Women's Meeting in Madras

The Madras women are determined that the little girls of their city and Presidency shall get all the facilities of the Compulsory Education schemes. To demonstrate the strength of their demand for this act of justice the members of seven Women's Associations combined in holding a meeting in the Madras Senate House. It was the best attended meeting of a public kind held for years in Madras. The Hall was full of most representative women, teachers and girl under-graduates; the speaking was in the vernaculars and was noticeably fluent and spirited; Lady T. Sadaşiva Iyer made an ideal and popular President, and there was no doubting the whole-heartedness with which the women expressed their desire that the Compulsory system shall be applied to girls. The meeting was arranged by a Joint Committee of the selected representatives of the several Societies for whom Mrs. Cousins acted as General Secretary. Mrs. Devadoss, the first woman Municipal Councillor of Madras, telegraphed from the Hills her regret for inability to attend the meeting and expressed her strong support of its object and good wishes for its success.

The Liberal Party's Meeting

Another significant meeting took place on the same subject as the above in Madras. It was entirely a men's meeting called by the South Indian Liberal Federation at which a number of the most prominent Councillors and educationists of the City supported the inclusion of girls in the Compulsory Education scheme. They passed the following resolution: "That it is highly desirable to introduce free and compulsory education for boys and girls in the city of Madras as early as possible." It is now unlikely that the wishes of such influential meetings as the above will be flouted in the formulation of the new Compulsory scheme for Madras City.

Bengal Education

The Hon. P. C. Mitter, Education Minister in Bengal, proposes this year to provide for primary schools in half the Municipalities, and in about 100 Union Boards, and it is hoped to provide for schools in all other Municipalities next year. He is providing one lakh for the expansion of girls' education, also giving scholarships to the backward classes and supporting the improvement of physical education and the training of Scout Masters. All this is excellent. The scheme is well-conceived in the difficult financial state in which Bengal finds itself and it is to be hoped that by co-operation between the Government, the Local Bodies, and the public, the Minister will achieve success.

Success of a Mysore Lady Official

Miss Zeinha Lazarus, B. A., was the first lady official to be sent to England on deputation by the Government of His Highness the Maharaja of Mysore. Her work was to study the organisation and administration of Women's Education, both general and technical, under the greatest educational authorities such as Sir Michael Sadler, Dr. Montessori, Professor Gilbert Murray, and others. She made a special study of methods of inspection from Kindergarten stages up to the University. Miss Lazarus visited many European countries and was impressed with the emphasis laid on the artistic and linguistic side of education in Italy and France, domestic sciences and technical subjects in Denmark, Sweden and Holland, and the fine arts and physical training in Switzerland.

Women's education is passing through a great crisis at the present time and ladies like Miss Lazarus with the rich experience and valuable knowledge gained from Western civilisation, grafted on and adapted to the ancient culture of India can greatly help in solving difficult problems and in making education more practical, and of more real value and interest to Indian girls.

We congratulate Miss Lazarus on her many unique experiences. She comes of an Indian Christian family who are all known for their love of India and their public spirit.

The League of Nations and Women

One good result of the establishment of the League of Nations is that already very stringent and valuable laws have been made of an international character which will prevent the possibility of women being brought from one country to another for immoral purposes. In cases of kidnapping for this iniquitous trade it used to be easy for the poor prisoners to be spirited off to a foreign country where no one could trace them again. Only with the greatest difficulty will this be possible of accomplishment in the future owing to the work of the League of Nations.

Prohibition

Women will be interested in the following quotation from Mr. Pussyfoot Johnson's writing: "The decrease in liquor revenues has become so enormous (in India) as to throw into a panic alcohol officials...They all tell the same story, the story of astonishing decrease in the consumption of drink and the frightful inroads that this decrease is making on the excise revenues. In the district of Nellore, Madras Presidency, the excise revenues last year amounted to 168,000 rupees. This year it is officially estimated at 226 rupees. Scarcely a district in all India fails to show a heavy decrease...At Cuttack, I visited the District Jail, and was surprised to find it, in convenience and sanitation, the equal of the best of American Jails. It can accommodate 400 prisoners, and was usually well up to its capacity. But the Jailor told me that during late months the numbers of prisoners had been dwindling, until only 138 remained...owing to the decrease in drink."

An Indian Woman's International Work

The ex-Secretary of the Bombay Branch of the Women's Indian Association, Mrs. Herabai Tata, has been the organiser of a highly successful social gathering in London connected with "The Oriental Circle", to which came illustrious representatives of India, Japan, China, Persia, etc., and in friendly intercourse the links of friendship between East and West were formed. Mrs. Tata and her daughter helped also at an Indian Stall in a very large Bazaar that was held by the Y. W. C. A., in London, and took part in a procession before the Queen illustrating various countries. Unofficially they have represented India at the International Federation of University Women which recently held its annual Conference in Paris.

Numbers of opportunities arise in foreign countries through which Indian women can keep their country to the front if only the readiness for service is present in them. This spirit of universal kinship and international peace is a characteristic of these two ladies and their work along these lines is sure to do great good. Congratulations to Miss Tata on passing her M. Sc. in Ecenomics!

Homes for Women Workers

One of the problems of the entrance of Indian women into the ranks of independent wage-earners is the difficulty of finding suitable living-places. There are some hostels arranged for nurses, and the Government provides some hostels for teachers, but the Young Women's Christian Association is the only other organisation which has undertaken the service of housing the general workers and women travellers. While in some cities even this accommodation is entirely insufficient and is generally overcrowded the hostel for workers in Madras City is a model of comfort, efficiency and cheapness. It was designed and donated to the Y. W. C. A. by a wealthy business man, Sir William Beardsall, who gave his own personal attention to every detail. He had the interests of business girls at heart,—typists, journalists, shop assistants, superintendents, nurses, etc., and he grudged nothing in money or attention to make the place an ideal home for those who have been so brave and self-reliant as to work for their own livelihood. The hostel is open to Christian and non-Christian alike, and is well worthy a visit by every one interested in the most up-to-date housekeeping arrangements.

Cruelty to Women

Cases of cruelty to women, mostly girlwives, continue to crop up in Bengali, writes *The Modern Review*. The tormentors are generally the mothers-in-law, who brand with hot iron, starve and otherwise ill-treat their daughters-in-law. Sometimes the husbands and the sisters-in-law also take part in these cowardly and abominable cruelties. Only a few cases come before magistrates for trial, and in those that do, the punishments inflicted are comparatively light. But even heavy punishments would not be an effective remedy. There needs to be a radical change in the ideas of the people as to the status of women, and an awakening of the conscience. But, as there is no better protection than self-protection the women of Bengal must be able to rebel against such treatment. Fitness for such rebellion and self-assertion can come only through proper physical, moral and intellectual education in postponement of marriage till arrival at the age of at least physical maturity.

Lahore Widow Marriage Association

We find from the report of the Vidhya Vivah Sahaik Sabha (Association for the Promotion of Widow Marriage) of Lahore for the year 1921, that the marriage of 317 widows was brought about by it during that period. This is a remarkable and praiseworthy achievement.

A Japanese Woman's "Ultimatum to the Men!"

A poster displayed at the main entrance of a well-known girls' school at Tokyo was termed by the Japanese Press an ultimatum to the men. The poster listed ten very modest requests formulated by a Japanese wife to her liege lord:

Please get up at the same time I do.

Please do not scold me in the presence of children or of visitors.

When you leave home for long periods, please tell me where you go.

Please let me know when you leave home and when you return.

Please grant me the privilege of enjoying a few of my own wishes.

Please give me a fixed sum of money for my own personal use.

Please do not ask the attention of others for things you can very well do yourself. (The "others" is herself.)

Please refrain from doing such things before the children as would set a bad example.

Please allow me some time each day for reading and studying.

Please stop saying "Oikora" (English equivalent: "Hello you over there"), when you call me. I am your wife and deserve respect.

SHELLEY ON WOMANHOOD

BY JAMES H. COUSINS

[The centenary of the death of the great English poet, Percy Bysshe Shelley, was celebrated throughout the world on July 8. The following article on one aspect of his thought has been specially written for "Stri Dharma."]

It has been said that a nation cannot rise above the level of its women. The statement carries its truth on its own head, for there is an immediate response of assent in the mind that realises the part played by womanhood in the creation, nutrition and direction of life in its most plastic stages.

But the attitude to womanhood is not only the measure of a nation's stature; it has applications of a more personal nature. It became the "acid test" of the metal that politicians were made of in England in the bitter, but ultimately victorious, struggle for woman suffrage. In the realm of literature it is the last-but-one of the questions that fix the place and endurance of poetry. Spiritual vision is the ultimate critical fire. On the step just below it is the white flame of question, What is the poet's attitude to womanhood?

It is not so easy to understand the woman-test for literature as it is to understand the woman-test of a nation's quality. They are rare birds, indeed, who are unfamiliar with the mother-wing. They are equally rare who are familiar with the pleasures and significances of the highest expressions of the human spirit in the form of literature. Yet between life in its every-day sense of domestic relationship in the home and the nation, and life at the level of artistic creation in literature or any of the arts, there is not merely an accidental parallel but an actual and inevitable identity. The mother-principle that is embodied in the Goddess Parvathi, the wife and formulating power (*shakti*) of the creative God, Shiva, shares equally with Mahadeva the distant and exalted worship that sets them on the snowy Himalayan peaks. But the same mother-principle is embodied in the twig of a tree that the lowly villager sets among his cooking vessels and working implements as the symbol of the Goddess in the Saraswati-*puja*. Through God the Father the divine energy found its impulse; through God the Mother it found its mould and hue and tone. Life and form—being, and its conditions whereby it attains identity—this is the fundamental duality-in-equality of all existence, in its vastest generalisation, in its minutest detail; and in the work of the artist, excess or defect on either side leads to distortion or impoverishment. Masculinity and effeminacy in literature are equally inartistic.

Shelley knew this truth; it arose spontaneously out of a soul rare among mortals in vision; and it sang itself with equal spontaneity through his

poetry. In "Prometheus Unbound," the freed Titan speaks of his wife thus:

Asia! who when my being overflowed,
Wert like a golden chalice to bright wine
Which else had sunk into the thirsty dust.

These lines are a paraphrase in the symbolism of western poetry of the same truth as is embodied in eastern thought. The whole vast poem is built on the basic conception of Promethens as the executive aspect of the Soul of Humanity operating in the external world; and of Asia as the shaping, nourishing, conserving aspect. Without Asia, the life of Prometheus could not have found expression. But Asia in turn recognises that, while life could not express itself without form, neither could form maintain itself without life, and she speaks of Prometheus as "that soul by which I live."

This was no new or passing notion in the vibrating brain of the most ecstatic poet probably in all literature. It is expressed in its fulness in "Prometheus Uubound," but it had expressed itself passionately and musically in his boyhood's protest against inequality in all its forms (the tyrannising of man over woman as well as of man over man or beast) in "Queen Mab." In that wonderful poem he visualises a state in which

Woman and man, in confidence and love,
Equal, and free, and pure, together trod
The mountain-paths of virtue.

He repeats the words "free and equal" in his later poem, "The Revolt of Islam," with such emphasis and detail that we are left in no doubt as to the full content of her mind when Cythna breaks into her rhapsody with the words:

Eldest of things, divine Equality.
Wisdom and Love are but the slaves of thee.

In stanza 37 of the poem he says:

Never will peace and human nature meet
Till free and equal man and woman greet
Domestic peace; and ere this power can make
In human hearts its calm and holy seat,
This slavery must be broken.

The slavery to which he refers has been bluntly pilloried in the preceding stanza as...the servitude

In which the half of humankind were mewed,
Victims of lust and hate, the slaves of slaves.

He returns to the same charge in passages of hot scorn that speak his burning protest against the mutual degradation of man and woman that arises out of the age-long restriction of womanhood to little more than a single function, and the lowering of the ma[illegible]side of that function to the level of mere ungoverned sensual gratification. His heroine, starting out on her mission of freedom and equality, says:

Yes, I will tread Pride's golden palaces,
Through Penury's roofless huts and squalid cells
Will I descepd, where'er in abjectness
Woman with some vile slave her tyrant dwells.

At first sight such phrases as "the slave of slaves" and "some vile slave her tyrant," might sound as verbal conjuring; but for Shelley they held the plain truth that external action is but the expression of internal states, and that he who enslaves another is but placing on that other a chain that is on his own soul. This is what is meant in the question and answer of stanza 43:

Can man be free if woman be a slave?
Chain one who lives, and breathes this boundless air
To the corruption of a closed grave!

Neither man as male individual nor as humanity in general can be free while any man or any woman is bound. This is the full gospel of Shelley; but in the circumstances of his time he had to throw himself into criticism of the false standards of relationship that men had set up between man and woman. The knight-errant of his imagination, the woman crusader, Cythna, sets her lance first against masculine tyranny, and when she triumphs over the fundamental inequality she proceeds to reconstruction on the only stable basis of equality and freedom.

Thus doth she equal laws and justice teach
To woman, outraged and polluted long;
Gathering the sweetest fruit in human reach
For those fair hands now free, while armed wrong,
Trembles before her lash, though it be strong.

She finds home and comfort for the orphan and the oppressed. She influences political thought so effectively that even those who had been her foes, and who had fallen into cynical pessimism over the futility of politics, are thrilled by the new spirit of compassion which she carries with her,

And cast the vote of love in hope's abandoned urn.

The centenary of Shelley sees the translation of the dream of the poet into the actuality of the statesman. The entrance of woman into public life has brought a new hope into the heart of the world. "Armed wrong" has trembled excellently in the reduction of masculine instruments and opportunities of destruction by the Disarmament Conference which was initiated and forced into effect by the newly emancipated women of America. So much of Shelley's vision has been fulfilled within the past few years that we may with confidence look forward to the rapid realisation of still more of it as sung in "Prometheus Unbound" in his rapturous prophecy of a time when "Divine Equality" shall have fulfilled itself in the perfect wisdom and perfect love of which it alone can be parent; when men shall have achieved the liberty that is the truest linking of souls;

And women, too, frank, beautiful and kind
As the free heaven which rains fresh light and dew
On the wide earth, passed, gentle radiant forms,
From custom's evil taint exempt and pure;
Speaking the wisdom once they could not think,
Looking emotions once they feared to feel,
And changed to all which once they dared not be,
Yet being now, made earth like heaven....

It was this vision that gave substance and beauty to Shelley's thought; that touched his heart with profound and noble feeling; and gave life and form to the supremest sung yet song in English speech.

THE SICK-ROOM

BY A HOSPITAL MATRON

I

Too little, in my opinion and in the opinion of the practising physician, is known about that common occurrence in daily life, the nursing of the sick.

For the highly sensitive person the hospital is, to say the least of it, a very disagreeable place, and in some cases, I am convinced that a patient could have recovered far quicker, if he could have had proper nursing at home, during a serious illness. Unfortunately, at present, nursing is rarely done efficiently there and consequently recourse has to be taken too often to a hospital. Well-trained nurses are too great a rarity in India; and besides it is not always possible to have a nurse in the house—accommodation might be lacking, etc. There are a hundred and one reasons for not taking a stranger into the house.

I have thought therefore that it would be useful to state in a series of short articles the essentials necessary for dealing with serious cases of illness in the house—the little touches, which go a long way in dealing properly with a sick person, and thus establishing the very necessary co-operation with the physician who attends to the patient.

It is not the purpose of these articles to deal with the nursing of surgical cases, which wants a very special training that can only be got at a well-equipped hospital.

When one of our loved ones is ill, and the doctor has declared that the case is rather serious, what are we to do first of all, what has to be our special care at the outset....? A well-chosen sick-room, where the patient will have to be taken care of. I know it will be rather a difficult problem in an ordinary Indian home, but we must always consider that though the ideal is very seldom reached in our daily life, nevertheless we have to strive to reach it as close as possible. This ideal is a well-ventilated, cheery, and yet quiet room in the house, away from the noises which are apt to occur in household life, and yet not too far to be too isolated. The floor should be such that it can be washed daily with disinfectants, if necessary; the windows should have blinds to shut out the glare of the tropical sun, and I have always found it useful in my many years' experience in different houses, and different circumstances, to see to it that hinges and locks of windows and doors are well-oiled, and not creaking, before we start bringing our patient into the room, which might, for some time, be his or her world, so to speak. Nothing disturbs more than a creaking door, when the patient begins to dose, and we should not forget that sleep in many cases is the very best medicine we can get for the sick. So we should see to it that such things will not disturb him or her.

The furniture is a very important item. The less of it, the better. Only the things, which are really required, should be kept and that which we do not want should be removed from the room. It is needless to say that we should not go so far as to remove all beauty from the room, but in that as in many other respects we will soon find out, which things are having, as I might say, a calming, which are having an irritating influence on the patient, and which have no influence at all. A quiet observation of these facts goes a good way towards making the tedious time of a severe illness less disagreeable for our patient. Among the necessary items are a good lamp in case the doctor has to see the patient at night, and a smaller lamp which can be screened off so as not to irritate the patient. A piece of dark-green tissue paper, or in case nothing else is to be had, a newspaper, are very effective screens. The bed, which should have preferably a spring mattress, and the necessary pillows (this depending upon the case), should be made in such a way that the bed linen can be easily changed. The room should also have a wash-hand-stand, with a soap-dish, and a jar for hot water. A cupboard, or almirah, containing a few changes of bed linen and clothes for the patient, a table, and one or two chairs will complete our sickroom necessaries.

If a bedpan is necessary it should be kept neatly covered by a clean towel. It gives the room more the appearance of a bedroom, and I have always found it works better if we remind the patient as little as possible of the fact that his room *is* a sick-room. For that same reason a vase with one or two flowers in the window—sill, or on the table, where the patient can have a glance at them, has often produced good results in cheering up a depressed spirit, and in taking away the thought from his own condition to perhaps the brighter days when he was in good health. These flowers should always be removed for the night.

Food should never be kept in the room, if we can possibly avoid it. At the most a glass of milk or some drink allowed to the patient may be kept near the bedside, but we should keep the vessel covered, and not exposed to the atmosphere of the room.

Daily the floor should be washed, and in case of infectious diseases some antiseptic should be mixed in the water. If the floor has been dirtied during the day we should not be afraid to clean the spot again with the antiseptic lotion. *More* than the cleanliness of our ordinary daily life should be used in the sickroom, for the health of the healthy attendants also depends on our care for cleanliness in the room of our patient. The ideal sick-room should actually never be dusted in the ordinary way. A damp cloth should be used for the cleaning of the furniture, for dust is, as we all know, the great enemy to health.

As regards the nurse who has to help our patient in this ideal room, she must show an ever ready sympathy, yet a gentle firmness in regard to the

doctor's orders, and in regard to that which might harm the patient; she must be always ready to serve, yet with a kind restraint, where we know service would harm the sick, exacting obedience where this is clearly in the interests of the sick, calm and composed in all emergencies, forgetting herself, and yet taking that care of her body which will enable her to continue her duty, cheerful and happy, leaving the rest to the Divine will...

Finally, and this is most important for Indian home nursing, not more than one visitor at a time should be allowed into the sick-room. Much harm is done to patients in India by the numbers of sympathising, and well-meaning friends who crowd into the rooms and by their chatter and even their presence make an entirely wrong atmosphere for the recovery of the sick.

With these sick-room instructions carried out, the foundations are laid for expert medical and nursing aid to restore the patient quickly to health.

WOMEN AND ECONOMIC FREEDOM

BY V. K. CHINNAMALU AMMA

The legislatures of Southern India have admitted woman's right to civic freedom; her position and importance in social matters also are being increasingly recognised. But not less important than her civic and social rights is woman's economic position. Labour is one of the main factors that make up the economic wealth and consequent social and political position of a unit in a nation, and in seeking to advocate a better position for Indian women we cannot afford to neglect the economic standpoint.

Indeed, in one sense woman's economic freedom is greater than even her social freedom and political suffrage. Hunger is one of the greatest forces in the world and it is governed more by the science of economics than by political or social science. It is the power of the purse that ultimately rules political affairs. The political rights of women in Southern India granted by our present Councils will have no great value unless accompanied by corresponding economic power in society. There are many points in the subject that call for attention at the hands of leaders of public opinion.

First and foremost is the crushing poverty of India. It is no exaggeration to say that there are many families in our country who live in a state of chronic starvation. The income brought in by the men (at present the exclusive breadwinners of the country) barely suffices to keep the members of the family alive. Let food or other necessaries of life be lacking in a household and we know where the pinch is most felt. If we do not to-day realise the appalling poverty of the working classes of India, it is because of the mute uncomplaining power of endurance in the Indian women. One of the remedies for this undesirable state of things is to realise woman's economical possibilities and allow her to engage in pursuits which will relieve society of the burden of her support.

Two reasons have been urged against woman supporting herself by her own labour: (1) Her physical inability to stand the strain of work as men do; and (2) The neglect of household work and of the care of children that it would entail. The refutation of the first argument need not detain us long. We do not find woman's physical weakness urged as a reason against her toiling in the house at all hours and in all conditions. We fail to see why it should be brought forward when it comes to a question of work in factory, office or school, where the hours and nature of work expected from woman are at least fixed by State regulations.

There may be some truth in the second statement. Women's absence from home may perhaps affect domestic arrangements and the rearing of children to a slight extent. It remains to be seen. Other remedies might very well then be suggested and brought into operation to remove the evil. But who will dare to say to-day, when the Indian mother is still a stay-at-home, that children in Indian homes are reared as they should be? Go to any Indian village, and you will not have far to look for a woman who has brought into the world eight or ten children, alas! only to say that she has not been able to bring up one alive. Even the children that are snatched from death's door pass wearily through life because they lack vitality. Many a young life is lost in India during the trying times of childbirth. The remedy for this heart-rending state of things is certainly not that women shall be kept still more secluded in their homes, but that they shall be given the freedom to add to the family income by their labour and so remove the economic tension.

Even the most ardent admirer of our civilisation has to admit that Indian Society suffers from customs hurtful to the right development of our national life. Woman's participation in the economic life of India will certainly be a help in removing these excrescences. If ways of earning their own livelihood were thrown open to women, the narrow-mindedness that at present makes them think of their village or caste and its customs as paramount will be things of the past.

The health of the women of India and of the children born of them is deplorably delicate. The restraints of social life do not allow them the outdoor life and fresh air necessary for health, nor the amusements necessary for relaxation, nor the sight of natural beauty necessary for aesthetic enjoyment. The life of the women of the upper and middle classes is nothing short of an "honourable imprisonment"—if such a paradoxical term might be pardoned. Economic freedom would mean healthy outdoor pursuits for women and consequent better health for them and for the future generation.

The struggle for existence is keen in this twentieth century of ours. Education, sound physical health, resourcefulness and indomitable energy are the requisites of success in life to-day. These are essentially the qualities lacking in the Indian women; but they will not be long without them if they become economically free. The progress of women's education on the West Coast during recent years is a convincing example. Since the opening of Queen Mary's College, women of the West Coast have taken to the medical and teaching profession to an appreciable degree with very beneficial results to their social and economic status.

Education and economic freedom are the requisites of power in a nation. Neither of her education nor of her economic freedom has the Indian woman reason to be proud. We are justly proud of the humility, gentleness and self-abnegation of our women; but all virtues tend to degenerate into vices when carried beyond reasonable limits. On the other hand our Indian womanhood is lacking in other types of qualities which are just as essential to a well-balanced character. We have often been told that the heroines of India should be the ideals of Indian women. Better advice could not be given to the womanhood of India. Search the literature of the world and you will not find a character surpassing Sita in courage and sense of duty. If there were to-day in every province in India ten women equal in intellectual subtlety and grandeur of conception to the Brahmacharini Vak, the seer of the magnificent ninth mandala of the Rig Veda, Indian culture would once more lead the thought of the world. It is the same courage, breadth of view and resourcefulness that our women had of old that Indian women require to-day, in order to secure the political and economic freedom which wins respect.

From no consideration of women's economic freedom can women's place in factory labour be omitted. If economic freedom is necessary for women in any strata of Indian society, it is for the women of the poorer classes. If an altruist desires to see the depths to which poverty, disease and despair can go, the working classes of India would afford an incomparable object lesson. The cause of all this mass of human misery is not far to seek. Indian labour does not know its power and cannot expend it usefully. Every Indian who wishes for an era of industrial greatness for his country will desire to see industrial centres and machinery multiply in India. At the same time we cannot be too much on our guard against a repetition of the ugly features of western industrialism which has to a great extent robbed art and beauty from life. In aesthetic sense and imagination, the women of Indian are certainly not lacking, and the economic power lying latent in our womanhood should be enlisted in the service of our nascent industries, for this, if for no other reason.

When women take increasingly to factory labour certain safeguards of health will inevitably become necessary. Work should not be exacted of women at least two months before and two months after child-birth. Women engaged in factory labour will not be able to pay the same attention to the training of their children as other mothers do. Future legislators should see that employers make some provision for the elementary education, maintenance and medical attendance of the children of their operatives. It is too much to expect a jaded working mother to look after the education of her children by herself. These children are the future economic power of the State. The State recompenses anyone for service rendered to it; and motherhood—the most arduous, essential and perilous of services to the State—ought not to go unrecompensed. The State is not less but more indebted for its upkeep to the silent suffering of its mothers than to the bravery of its warriors and wisdom of its statesmen. It is but just that it should repay a part of that great debt by its care for the children of the poor women. All these claims are admitted in the abstract; but to force their recognition we claim not only political but economic freedom.

If, as Karl Marx says, the value of a thing is only the amount of labour expended on it, it is but just that capitalists should spend a part of their profits for the well-being of the *potential* labour-power of our country.

Will capitalists engage women operatives if they are handicapped with these serious drawbacks—cessation of work under certain conditions and necessity of maintenance and medical help for children? Yes. They will be forced to do so. Rich countries like South Africa with a scanty population can import labour from other countries. India, poor and over-populated, cannot afford to do so. Capitalists will be forced to exploit the labour-power of this country to the full. It is noteworthy that even in these days when our industries are in an infant condition and the social restraints on women are many, there are a not altogether negligeable number of women engaged in factories in India.

We have attempted to show reasons for the economic freedom of women. But the strongest argument, in our judgment, yet remains. A nation cannot have a host of parasites—be they men or women—sucking the blood out of its body. Europe dreads the parasitism of the capitalist. Ancient Rome fell a victim to the parasitism of her patricians. Let not the womanhood of India make this ancient land repeat the tragedy that has been played more than once in the Drama of Nations.

WOMEN ALL THE WORLD OVER

Japan

The majority of employed girls in Japan are in factories, about 66,500 of these working in Tokio. Out of 317 factories investigated by the City Social Bureau, in 28 the girls were found working more than 12 hours a day. The average wage is Y. 25.16 a month.

About 2,000 women make a living teaching "nagauta" singing to Japanese music of the shamisen.

Bus conductors are those most noticeable to foreigners in Tokio. They number about 150. Others better educated gain the better positions in the company as officer clerks or inspectors.

There is always a shortage of telephone girls, 5,000 being required by the 15 exchanges in the city, and where girl employees have proved of great usefulness is in the railway offices as ticket sellers. About 1,500 girls are employed as ushers in theatres and moving picture shows.

There are teachers, doctors, seamstresses, nurses, professional musicians, graduated from the foreign music academy, journalists, magazine writers, and painters. To these may be added in the country the women horse conductors and the girls who dive for shell-fish.

A portion of the beach at Boshu, a seaside resort some 80 miles from Tokyo, may be set apart this summer for instructing Japanese school girls in swimming. A portion of the water will be roped off and capable women teachers will be engaged by the Department of Education to impart the rudiments of swimming to those school lassies who desire to add to their accomplishments the knowledge of venturing into deep water without undue risks.

The Department of Education, according to the vernacular papers, is enthusiastic about teaching girls to be able to swim and many students of the fair sex are looking forward with an added zest to this year's vacation.

Will such a step ever be taken by an Indian Department of Education?

This Princess Nagako of the Imperial Family of Japan who is betrothed to the Crown Prince of Japan, is learning the use of that instrument of modernity, the typewriter, one of which was brought back to her from Europe by her brother. She writes fairly well with it now. She is also fond of photography, and can develop, print and enlarge her own films.

China

The following are quotations from an article on The Women of China written by the lately deceased Chinese statesman, Dr. Wu Ting-fang:—

One of the evidences, among many others, that the spiril of democracy is abroad in China, is to be found in the forward movement discernible among the women of the nation. In line with the growing national consciousness of the people, the women of China are coming to take a more prominent and intelligent interest in the affairs of the country. That is all to the good.

They are freeing themselves from old restraints and in many spheres their new-found spirit is working for the betterment of the race. In the realm of domestic and municipal politics they are demanding and securing a place side by side with earnest men, both working together for the moral, intellectual and political uplift of the race.

At the present time there are well over 200 Chinese girl students in the United States alone. They are the successors of many others who have gone before them and, returning to their native land, have been fired with enthusiasm to bring to China the practical benefits of their studies in the democracy of the West. I believe in the equality of the sexes to the extent that no woman should be penalised merely because she is a woman. But though woman may have equal rights with man we cannot overlook the fact that Nature has made them different. In any system of votes for women I should be inclined, first of all at any rate, to confine the privilege to widows and single women, because man and wife are, or should be, one.

America

American women are taking full advantage of their new position of full citizenship in the United States of America. The Republic does not grant liberty in snippets but in one big lamp; sex disabilities created by law are entirely swept away, and women candidates are presenting themselves for offices, ranging from the United States Senator downwards. The Minnesota Democrats have nominated a woman for a seat in the Senate, "the highest elective body of Law-makers in the United States," and another woman as Lieut-Governor. Deslacs, a town with a Municipality, has elected a Council consisting wholly of women, and they began literally as "new brooms". For they took possession of the Town Hall, turned up their delicate noses at its condition, and promptly

donned dust caps and aprons, and with broom, mops, soap and water proceeded to clean up the entire building. Four ancient spittoons, targets for masculinity for years, were dragged from the council room and thrown into the ash can.

Said the Mayoress:

"When we said we were going to have a bigger, better and cleaner Deslacs we meant it. We will start right in now with the affairs of the council."

According to the National League of Women Voters, there are 200 women candidates for office in Connecticut alone this year, and 50 in Pennsylvania. Thirty-six women are holding elective offices in New Mexico and 70 in Ohio.

TAMIL

"இந்திய ஸ்திரீகளும் சுதந்திரமும்"

[TRANSLATION OF "WOMEN AND FREEDOM," BY MRS. M. E. COUSINS]

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நான் இந்தியாவில் ஆறு வருஷங்களுக்கு மேலாக இருந்திருக்கிறேன். இந்திய ஜனங்களை நான் எப்போதும் நேசித்து வந்திருக்கிறேன். அவர்கள் வீடுகளில் நான் தாராளமாகப் பழகும் பாக்கியத்தைப் பெற்றதுடன், அவர்களின் பழக்கவழக்கங்களிலுள்ள முக்கிய அம்சங்களை அறிய முயன்றிருக்கின்றேன். இந்த தேசத்தின் இரண்டு ராஜதானிகள்போக, மற்ற பாகங்களிலுள்ள ஸ்திரீகளின் வாழ்க்கை நிலையையறியும் விசேஷ சந்தர்ப்பங்கள் எனக்கேற்பட்டுள்ளன. எனக்கு இந்தியாவைப்பற்றிய அனுபவங்கள் அதிகமாக ஆக, இதர நாடுகளில் ஸ்திரீகளுக்கேற்பட்டுள்ள மனோவாக்கு காயங்களின் சுவாதீனத்தை, இந்நாட்டு ஸ்திரீகளுக்கேற்பட்டுள்ள ஸ்வதந்த்ரத்துடன் ஒப்பிடுகையில், உலகில் எல்லாரைக்காட்டிலும் அதிகமாக, இந்திய ஸ்திரீகள் பல நிர்ப்பந்தங்களுக்குள்ளாகி யிருக்கிறார்களென்பதை நான் வரவர அதிகமாக அறிந்துவருகிறேன். குடியானவர்களும், கூலிவேலை செய்பவர்களுமாகிய, கீழ்ஜாதி ஸ்திரீகளைப் பற்றியாவது, மலையாளம், பம்பாய் இவ்விடங்களிலுள்ள ஸ்திரீகளைப்பற்றியாவது நான் இவ்வாறு கூறவில்லை, எனினும் குறித்த சில வர்க்கத்து, மனிதர்கள் போக, மற்ற எல்லாரும் நான் முன் சொன்ன ஸ்திதியில் இருக்கிறார்களென்பது உண்மையென நானறிவேன். இவ்வித நிலையிலுள்ளவர்களில் அநேகர், தங்களுக்கேற்பட்ட நிர்ப்பந்தங்கள் இன்னதெனவுமறியார்கள். தமது நிலையைத் தவிர வேறு நிலையையும் அவர்கள் அறிந்திலர். அல்லது, வெள்ளைக்கார ஸ்திரீகளின் நிலையை அவர்கள் கவனிக்குமிடத்து, அது தங்களது அனுஷ்டானத்துக்கே பொருந்தாததாகத் தற்காலத்தில் தோன்றுவதால், அது எவ்விதத்திலும் பயன்படுவதாகத்தோன்றுவதில்லை. இந்தியா தேசத்தின் கைங்கர்யத்தை நாடியும், கீழ் நாட்டிலும், மேனாட்டிலும், பர்மா, ஜப்பான், அமெரிக்கா, ஐரோப்பா முதலிய நாகரிகங்களில் பிறந்துள்ள ஸ்திரீகளின் வாழ்வு எவ்வளவு சம்பூர்ணமாகவுள்ளதெனவும் அறிந்தும் உள்ளவர்கள், இந்தியா சுதந்தரமடைய, ஸ்திரீகளின் சுதந்தரத்திற்காக ஏற்பட்டுள்ள சங்கங்களே, மிகவும் அத்யாவசியகமானவையெனக்கருதுகிறார்கள். இந்தியர்களே, அதாவது இந்திய ஸ்திரீகளும், புருஷர்களும், மேல்ஜாதி ஸ்திரீகளின் சரீரமும், புத்தியும்; ஆத்மாவும் நஷ்டமடைய ஹேதுவாகவுள்ள தற்காலத்திற்குதவாத ஸம்பிரதாயமென்ற விலங்குகளை அறுத்தாலொழிய, உலகிலுள்ள எல்லா ராஜாங்கத்தார்களும் சேர்ந்தும், இந்தியாவிற்கு யதார்த்த ஸ்வராஜ்யம் கொடுக்கமுடியாது.

வடஇந்தியாவிலுள்ள ஸ்திரீகளுக்கும், எல்லா மஹம்மதிய ஸ்திரீகளுக்கும், பர்தா அல்லது அந்தப்புரம் என்பது ஓர் சிறைச்சாலை போன்றுள்ளது. தென்னிந்தியாவிலும், கோஷா வழக்கம் இல்லாத இடங்களிலும், பால்ய விவாகமும், அதன் பயனாக மனைவி கீழ்ப்படிதல் வேண்டுமென்றதை மட்டுக்கு மிஞ்சி அதிகமாக்கி யிருப்பதும், நிர்ப்பந்தங்களாகி யிருக்கின்றன. ஸ்திரீகளுக்கு ஏற்பட்ட பல நிர்ப்பந்தங்களுக்குக்காரணம், ஸ்திரீபுமான்களின் பரிசுத்தமான மேல் சுபாவத்தில் நம்பிக்கையில்லாததுதான். ஸ்திரீகளைக் கண்ணால் பார்த்து அவர்களுடன் சகவாசம் செய்தாலே, தங்களுக்கு நிக்கிரகம் குறைவு படுமென்று எண்ணுகிறார்கள். அல்லது, ஒவ்வொரு மனிதனும், தான் யோக்கியனாயிருந்தாலும், வேறொருவரும், அதிலும், தன் அந்தஸ்தில் இருக்கும் எவனும், தன் வீட்டு ஸ்திரீகளுடன் பேசக்கூடாதென்று எண்ணுகிறான். தன் பிதா, கணவன், சகோதரன், இவர்களைத்தவிர மற்ற ஆண்மக்களை இயற்கையிலேயே தங்களுடைய சத்துருவாக நினைக்கும் விதத்தில் ஸ்திரீகள் வளர்ந்து வருகிறார்கள். அவர்களுக்கு தங்கள் இனத்திலேயே (ஸ்திரீகள்) நம்பிக்கை கிடையாது. எவ்வளவு மோசம்! சில துஷ்டர்களை உத்தேசித்து, எல்லா ஸ்திரீகளும் நிர்ப்பந்தத்தில் உள்ளாக்கப்படுகிறார்கள். இவ்விதம் விஷகுணம் இந்திய வாழ்க்கையில் பரவி நிற்கின்றது. இவ்வித பரஸ்பர சந்தேகமானது ராணுவங்களின் உபத்திரவங்கள் ஏற்பட்டகாலம் முதல் வழங்கிவருகிறது. இது இந்நாளில் ஆண், பெண் இருதிறத்தாருக்குமே ஓர் குறைவாகிறது.

ஜனானா என்ற கோஷா வழக்கமானது, நடத்தல் முதலிய தாராளமான சரீரப்பயிற்சிக்கு இடைஞ்சலாயிருக்கிறது. இதனால் சரீர ஆரோக்கியம் குன்றி, நல்ல காற்றும் சூர்ய வெளிச்சமும் குறைவுபடுவதால், இருமல் காசம் முதலிய வியாதிகளை யுண்டாக்குகிறது. சரீர வளர்ச்சியைத் தடைப்படுத்துகிறது. இன்னும் மனதின் பக்குவத்தையும் கெடுக்கிறது. இவ்விதம் எனக்குப் புதுமையான ஓர் வழக்கத்தை நான் கண்டிப்பது எனக்கே சரியல்லவென்று நினைத்திருப்பேன்; ஆனால் கோஷாக்களாகவுள்ள ஸ்திரீகள் தங்கள் ஸ்திதியைப்பற்றி எனக்கு முறையிட்டிருக்கிறார்கள். ஒரு குடும்பத்தில் சேர்ந்துள்ள சில அறிவுள்ள ஸ்திரீகளே "நாங்கள் சிறையிலிருக்கிறோம்" எனக்கூறியுள்ளனர். அவ்விதம் சொல்லும்போதே, அவர்களில் ஒருவள், தன் மைத்துனன் எங்களண்டை வந்ததால், பக்கத்து அறைக்குள் நழுவிவிட்டாள். கோஷா ஸ்திரீகளுக்காக நடந்த ஒரு மீட்டிங்கின் முடிவில், ஒருவாலிய மஹம்மதியப்பெண், கூட்டத்தின் மத்தியிலிருந்து என்னிடம் வந்து தன்னிருகைகளையும் குவித்துக்கொண்டு கோஷா ஸ்திரீகளின் முன்னேற்றத்துக்கு உதவி புரியும்படி மிகவும் பரிதாபத்துடன் ஹிந்தி பாஷையில் முறையிட்டுக்கொண்டாள். "எங்களுக்கு 10, 12, பிராயம் வரையில் படிப்பு சொல்லிக்கொடுத்து, பிறகு எங்களை கோஷாவாக்கிவிட்டு, பிறகு ஒருவரும் எங்களைக்கவனிக்கிறதில்லை; நாங்களோ அறிவை விர்த்தி செய்ய விரும்புகிறோம். ஆனால் எங்களுக்கோ விலங்கு போடப்பட்டிருக்கிறது" எனக்கூறினாள். திரை போட்டு மூடப்பட்ட கோஷாப்பள்ளிக்கூட வண்டிகளில் நான் ஏறிச் செல்லுகையில், மூச்சுத்திணறுவதையும், காற்றின் மையையும், தெருவில் போகும் ஜனங்களைப்பார்த்தும், அவர்கள் பேச்சைக் கேட்டும் உண்டாகும் தூண்டுகையால் அறிவு விர்த்தியாகக்கூடியதும் தடைப்படுவதை நான் உணர்ந்தேன். இவ்வித சம்பிரதாயத்தில் பிரியம் கொண்ட வயது முதிர்ந்த ஸ்திரீகள்கூட, மனித சுபாவத்திற்கொத்தவாறு, மோட்டார் வண்டியில் ஏறவேண்டுமென்றும், வீட்டைவிட்டு வெளியில் போகவேண்டுமென்றும், மோட்டாரில் ஏறினாலும், ஜன்னல்களின் இடுக்குகளின் வழியாக தெருவை எட்டிப்பார்க்கவும் பிரியப்படுகிறார்கள். இன்னும், தங்களுடைய உள்ளூரில் கண்டிப்பாய் கோஷாவில் இருக்கப்பட்ட ஸ்திரீகள், புது ஊர்களில், படுதா இல்லாமல் தாராளமாக உலாவுவதை நான் பலதடவை கண்டிருக்கிறேன்.

சுவாசவியாதி முதலிய பிணிகள் கோஷா வழங்கும் இடங்களில் வருத்துகின்றன. ஒருக்கால் ஒரு வாலிய அரசகுமாரத்தி வியாதியால் பீடிக்கப்பட்டசமயம் அவளை வைத்தியன் கண்ணால் பார்த்து வியாதி இன்னதென அறியவிடாததால், அவள் சாக நேர்ந்த விவரத்தை ஒரு சமஸ்தான வைத்தியர் என்னிடம் தெரிவித்திருக்கிறார். அவளுடைய

கையைமட்டும் படுதாவுக்கு வெளியே நீட்டச்சொல்லி, வைத்தியர்கள் நாடியைமட்டுமே பரீக்ஷிக்க முடிந்தது. அவள் சாகுந்தருவாயில், அவர்கள் அவளுடைய முகத்தைப்பார்த்து வியாதி இன்னதெனவறிந்தாலும், அதை முன்னாடியே அறிந்திருந்தால் சொஸ்தமாக்கியிருப்பார்கள். இத்தகைய இயற்கைக்கு விரோதமான வழக்கத்திற்கு இரையான பலரில் இதுவொரு திருஷ்டாந்தமாகின்றது.

தென்னாட்டில் வெளிப்பழக்கவிஷயங்களில் ஸ்திரீகளுக்கு அதிக சுவாதீனமிருந்தபோதிலும் அவர்கள் ஏதேனுமொரு நூதன காரியம் செய்யுமுன் "உத்திரவு" பெறவேண்டியிருக்கிறது. இதர நாடுகளில் வயது முதிர்ந்த ஸ்திரீகளின் நிலை இவ்வாறில்லை. கணவன் தன் சிறிய பெண்சாதிக்குக் கணவனாயிருப்பதோடுகூட, தான் தகப்பன்போலும் பாவிக்கிறான்.

அவள் வளர்ந்தபிறகுகூட இவ்வித பிரதான பாவத்தை கைவிடுதல் இருவரும் இயலுவதில்லை. எவ்விதத்தில் இவ்வித குணம் பிசகாகிறது எனக்கூறுமிடத்து, உதாரணமாக நான் ஒருசமயம் பத்துவயதுள்ள பெண்ணை மணந்த காலேஜ் மாணவனொருவனை அவன் மனைவியைப்பற்றி விசாரித்தபோது அவன் "அவள் மிகவும் பணிவுள்ளவளாவாளென்றெண்ணுகிறேன்" எனப்பகர்ந்தான். ஆன்மாவானது வெளித்தோற்றமடையும் சந்தர்ப்பங்களை யடைவதின் உரிமையும் அவசியமும் உண்டென்று உலகில் எல்லாரும் உணர்ந்து வருகிறார்கள். தன் ஸ்திதியை பக்குவப்படுத்திக் கொள்ளும் அவசியம், ஒவ்வொரு ஜாதிக்கும் வகுப்புக்கும் உளதோடு அவ்வித அவசியம் பிரதி மனிதனுக்கும் அல்லது ஸ்திரீக்கும் உண்டு. பல நாகரீகங்களுக்குத் தக்கவாறு பலவிதங்களில் ஒவ்வொரு தேசத்திலும் காலப்போக்கானது ஸ்திரீகளின் விடுதலைக்கே அனுகூலமாய் வேலை செய்து வருகிறது.

இந்தியாவில் எழுபது லக்ஷம் புருஷர்கள் ஸ்திரீகளைவிட அதிகமாகயிருப்பதால் ஒவ்வொரு ஸ்திரீயும் விவாகம் செய்துகொள்வது தேச கைங்கர்யமாகிறது. மணம்புரிந்த ஸ்திரீகள் ஸ்வாதீனமடையும் மார்க்கத்தைதான் தேட வேண்டியிருக்கிறது. அது வெகு தூரத்திலுள்ள மலையாளத்திலும் பர்மாதேசத்திலும் காணப்படுகிறது. பொருள் ஸ்வாதீனத்தில் அதைக்காணலாம். நிலமும் பொருளும் மலையாள தேசத்தில் முழுவதும் ஸ்திரீகளிடமிருக்கிறது. பர்மா தேசத்தில் ஸ்திரீகளே பணம் சம்பாதித்து வருகிறார்கள் (அவர்கள் தமது தேசத்தின் வியாபாரிகளாக விருக்கிறார்கள்). நாம் அதை திரவிய சக்தி எனக்கூறலாம்.

ஸ்திரீகள் ஸ்வாதீனமடைய நான்கு பெரிய மார்க்கங்களுண்டு அவை, மதம், கல்வி, தேசபக்தி, அன்பு என்பனவாகும். க்ஷேத்திரங்களிலும் பரிசுத்த ஸ்தலங்களிலும் ஸ்திரீகள் ஸ்வாதீனத்தை அடைகிறார்கள் என்பதை நாம் உணரலாம். கோஷாப்பழக்கம் காணப்படும் ராஜதானிகளிலுள்ள ஸ்திரீகள் ஸ்வாதீனமடையப் பழகுவதில், காசிப் பட்டணமும் கங்காநதியும் கலாசாலைகளாக உள்ளன. க்ஷேத்திர யாத்திரை போகும் ஒவ்வொரு ஸ்திரீயும் ஒரு புதிய காற்றையும், புதியபலத்தையும் அடைவதாகத்தோன்றுகிறது. வடநாட்டிலும், தென்னாட்டிலும், ஸ்திரீகள் மகாநதிகளில் ஸ்நானம் செய்யுங்கால் ஆண் பெண் என்கிற வித்தியாசத்தை மறந்து சமத்துவத்தை யடைகிறார்கள். உலகில் எல்லாரிலும் அதிக ஸ்வாதீனத்தை அடைந்த ஸ்திரீயே நிஜ சந்நியாசினிபோலும் வெளியிலேயே வராத கோஷாப் பழக்கமுள்ள ஸ்திரீகள் கங்கை யமுனை முதலிய நதிகளில் பலவித மனிதர்கள் மத்தியில் ஒருவித கூச்சமும் மனச்சங்கடமுமில்லாது காணப்படுவது புதிர்போன்றும், பல குழப்பங்கள் தானே விளைவித்துக்கொண்டுமுள்ள இந்தியாதேசத்தில் டலவிட்டைபத்தரும் புதிர்களில் இது ஒன்று. வாழ்நாள் முழுவதுமே ஒரு யாத்திரையாகவும் வீட்டை ஒரு பரிசுத்த ஸ்தலமாகவும் பாவித்து ஆண் பெண் என்பவர், ஒருவர்மேல் ஒருவர் விழும் சரீரங்களல்ல. ஆனால் பரஸ்பரம் கைங்கர்யம் செய்யும் ஆன்மாக்களே என்ற ஆண்மை பாவம் விளையுமாயின், ஸ்திரீகளுக்கேற்பட்ட விலங்குகளாலும் மனிதர்களின் சந்தேகத்தாலும் உண்டாகிய குறை பல நீங்கும்.

ஸ்வாதீன உணர்ச்சியை உண்டாக்குவதில் கல்வியானது மிகவும் முக்கியமானது. நற்பழக்கமும் பக்குவமடைந்த மனங்கொண்டவன் சுயநம்பிக்கையையும் பகுத்தறிவையும் தகுந்த நிதானத்தையும் சுயேச்சையையும் அடைகின்றான். தான் செய்யும் வேலையை அதிக ஸ்வாதீனத்தோடு செய்யவும் ஜவாப்தாரி குணத்தை அடையவும் சுயேச்சையானது அவசியமாகின்றது. தற்காலத்தில் வாசிக்கத்தெரிந்த ஸ்திரீகள் 100 க்கு 2 பேராயுள்ள அற்பத்தொகையை 92 ஆக்க வேண்டும் இது மிகவும் அத்தியாவசியமும் கஷ்டமுமான காரியம் எனினும் எளிய நாடுகள் இதைச்சாதித்துள்ளதால் இந்நாட்டிலுள்ள பல ராஜதானிகளிலும் செய்து முடித்தல் வேண்டும். காஸ்மீர தேசத்தில் ஸ்திரீகள் ஸ்வாதீனமடைய இத்தகைய பழக்கத்தை தந்துதவவேண்டுமென்ற ஆசை அதிகமாகி அதன்பயனாக அநேக வாலிபர்கள் கூட்டங்களாகச் சேர்ந்து தம்தம் குடும்பங்களிலுள்ள ஸ்திரீகளுக்கு சுயபாஷையை எழுதப்படிக்கக் கற்றுக்கொடுப்போம் என்ற வாக்குத்தத்தம் செய்துகொண்டுள்ளார்கள். அவ்விதக் கிளர்ச்சி ஸ்ரீ நகரம் என்றபட்டணத்தில் உண்டாகி 2 மாதங்களுக்குள் 450 காஸ்மீர புஸ்தகங்கள் விலையாயின. இவ்விததேச கைங்கர்யமானது நாடெங்கும் பரவிபடிக்கத் தெரியும் என்ற பாக்கியத்தை அடைந்தவர்களின் மனதைத் தூண்டி உற்சாகத்தை விளைவிக்குமாகில் ஸ்திரீகளின் சுவாதீனத்திலும் இந்திய தேசத்தின் ஸ்வராஜ்யமடையும் பாதையில் ஓர் பெரும் அடியெடுத்து வைத்தாற்போலாகும். தற்காலத்தில் ஸ்திரீகள் கல்வியில் அபிவிருத்தியடைந்து வருவதில் மிகவும் தாமதமாயிருக்கிறது. தாயானவள் குழந்தைக்குக் குருவாயிருக்கவேண்டும் "ஆனால் அதற்கு பதிலாக ஒரு மீட்டிங்கு சம்பந்தமான ஒரு நோட்டீசை வீட்டிலுள்ள ஸ்திரீயிடம் காண்பித்தால் அவள் தன்னுடைய குட்டிராமசாமியையோ அல்லது குழந்தை லீலாவையோ கூப்பிடவும் அந்தக் குழந்தையே வாசிக்கிறது. வாஸ்தவத்தில் இதுவே கலியுகம்! ஏனெனில் குழந்தையே தாயின் குருவாகிறதல்லவா, ஆனால் ஸ்திரீகள் தங்களுக்குத் தாங்களே மத கிரந்தங்களையும், யாத்திரையைப்பற்றிய புஸ்தகங்களையும், சரித்திரங்களையும், வர்த்தமான பத்திரிகைகளையும், கதை புஸ்தகங்களையும் படிக்கக்கூடுமானால் அவர்களுடைய அறிவு எவ்வளவு விளக்கத்தையடையும். மனோ விசாலம் மிகுந்து அவர்களுடைய அபிப்பிராயமும் ஸ்வேச்சையாகி அதன் பயனாக, வளர்ந்துவரும் ஆன்மாவின் விகாசத்திற்கேற்ற ஸ்வதந்திரத்தையே தாங்கிப் பேசுவார்கள்.

இந்திய ஸ்திரீகள் முன்னேற்றமடைவதில், தேசாபிமானம் முக்கியமாக உதவுகின்றது. மிஸஸ். (டாக்டர்) பெஸன்ட் அம்மாளை சிறையிட்டகாலத்தில், ஸ்திரீகள் எவ்வளவு கஷ்டப்பட்டார்களென்பது என் நினைவுக்கு வருகிறது. அந்த அம்மாளை விடுவித்ததின் ஞாபகமாக ஸ்திரீ புமான்களனைவரும் கூடிய ஊர்வலத்துடன் நானும் சென்றேன். அது முடிந்து தற்காலத்தில் அவர்கள் இஷ்டப்படி காரியங்கள் வெகு தீவிரமாக சம்பவிக்கின்றன. இப்போதோ, தேச சேவைத்தலைவர்களான அலி ஸகோதரர்களுடைய தாயார் முதலிய மஹம்மதிய ஸ்திரீகளுங்கூட தமது தேசாபிமானத்தைப்போற்றி, கோஷாவைவிட்டு வெளிவந்திருக்கிறார்கள். அரசமுறை சீர்திருத்த விஷயத்தில் அவர்களுக்குள்ள அபிப்

பிராயங்களை நாம் போற்றினும், போற்றாவிடினும், தமது தேசத்தின்மேல் அவர்களுக்குள்ள பக்தியினால் அவர்கள் ஸ்வதந்த்ரமடைந்து, தெருக்களெங்கும், அவர்கள் சாரணர்களாகவும், மதியல்வேலை செய்பவர்களாகவும், தேசத்தொண்டு புரிபவர்களாகவும் காணப்படுவதை எல்லோரும் அங்கீகரித்துள்ளார். "ஸபைகள் ஒருவரைக் காப்பாற்றுகின்றன" என்று ஒரு அறிவுள்ள ஸ்திரீ கூறினாள். ஸ்திரீகள் விஷயத்தில் இது நிஜமே. த்யாகமே அவர்க்குத் தவக்கூடியது. அவர்கள் சுபாவமாகவே தமது ஸ்வதந்திரத்திற்காக சண்டையிடமாட்டார்கள். ஆனால் ஒரு ஸபையில் சேர்வதனால் தாமே விடுதலையடைகிறார்கள். ஸபைகள் ஏதோ ஒரு அபிவிர்த்தியையோ, விடுதலையையோ அடைய வேண்டிய உத்தேசங்கொண்டிருத்தல் வேண்டும். இந்திய தேசீய ஸமாஜம் விடுதலையடையவேண்டுமானால் முதலில் ஸ்திரீகள் விடுதலையடையவேண்டும். ஸ்திரீகளோ, தேசிய ஸமாஜத்தில் அன்புகொண்டிருந்தால் விடுதலையடையக்கூடும்.

முடிவில், எல்லா பந்தங்களிலிருந்தும், மனிதனையும் உலகத்தையும் விடுவிக்கப்பட்டது—அன்பு. விவாகமான ஸ்திரீ புருஷர்களில் ஒருவர்க்கொருவர் ஆழ்ந்த அன்பு பாராட்டினால், இந்த வியாஸமே தேவையில்லை. "பரிபூர்ணப்ரேமை பயத்தைப் போக்கும்" பரிபூர்ணமான ப்ரேமை எங்குளதோ அங்கு பரிபூர்ண சிரத்தையும் பரிபூர்ண ஸமத்துவமுமுள. ஸந்தேஹம், குரோதம், அஹங்காரம், பணிவு, குறை, இவை பறந்துபோம். பரிபூர்ணமான ஸஹதர்மிஷ்டர்களாக இருந்தால், ஸ்வாதீனம் என்ற நாமமே மறையும். அதுவே ஏகத்வம்; அநேகத்வமன்று. ஸ்வதந்த்ரம் என்றபேரைப் பெரிதெனமதித்தால், அதன் விலங்குகள் அறுவதில்லை, ஆனால் பரிபூர்ணப்ரேமை ஸந்தோஷகரமான பந்தங்களையுண்டுபண்ணும், சுவாதீனமடைந்த ஆன்மாவுக்கு அதுவே நங்கூரம் போன்றுளது.

(தமிழில் மொழி பெயர்த்தவர் - யல். சுப்பிரமணியம்.)

விசேஷ சமாசாரக் குறிப்புகள்

கல்கத்தா ஸ்திரீகளுக்கு முனிசிபல் வோட்டு:—புருஷர்களைப்போலவே ஸ்திரீகளும் யோக்கியதை பொருந்தியவர்களாயிருப்பின் அப்படிப்பட்டவர்களுக்கு முனிசிபல் வோட்டு கொடுத்தல் அவசியம் என்பதாகக் கல்கத்தா நகரபரிபாலன சபையில் 21 பேர்கள் அநுகூலிகளாகவும் 4 பேர்கள் பிரதிகூலிகளாகவும் இருக்கையில் தீர்மானிக்கப்பெற்றது. பெண் பிறப்புக்கே வோட்டுரிமை கிடையாதென்ற கொள்கையைச் சீர்திருந்திய முனிசிபல் சட்டத்தில் பிரவேசிக்கவொட்டாது செய்ய, மாகாணச்சட்டசபையின் சம்மதமும் அவசியம். பெண்களுக்கும் வோட்டு உரியதே என்ற புத்தி வங்காளத்துக் கவுன்சிலர்களுக்கு இவ்வளவு காலம் சென்றாவது வந்திருக்கிறதா என்பதை நாம் கவனித்தல்வேண்டும். நகர பரிபாலனசபையின் சிபாரிசை ஏற்றுக்கொண்டு, மாகாணச் சட்டசபையின் வோட்டுரிமையும் பெண்களுக்குச் சீக்கிரம் கிடைக்கும்படி ஏற்பாடு செய்யப்படும் என்றெதிர்ப்பார்க்கிறோம்.

ஈரோடு முனிசிப்பாலிட்டியைப் பின் பற்றுங்கள்:—ஆரம்பக்கட்டாயப்படிப்பு விஷயத்தில் ஈரோடு முனிசிப்பாலிட்டியார் சென்னை மாகாணத்திற்கே நன்மாதிரியாக நிற்கின்றனர். ஆண்பிள்ளைகளுக்கேயன்றிப் பெண்பிள்ளைகளுக்கும் கட்டாயப்படுத்தி ஆரம்பப்படிப்பு கற்பிக்க எல்லா கவுன்சிலர்களும் ஒரே மனதாய் அங்கீகரித்து, அதனிமித்தமே சொத்துவரியை நூற்றுக்கு ஒன்று வீதம் உயர்த்தியும், தொழில் வரியை கால்பங்கு அதிகப்படுத்தியுமிருக்கிறார்கள். வேலூர், கும்பகோணம், கோயம்புத்தூர், காஞ்சீபுரம் ஆகிய இப்பெரும்பட்டணங்களில் இவ்வித ஏற்பாடு செய்யாதது விந்தையே!

மதராஸில் இதுவரையிற் கண்டிராத மாதர்களின் மஹாஸநஸ்:—கட்டாய ஆரம்பப்படிப்பு பெண்களுக்கும் அதியவசியம் என்பதைச் சென்னை நகர பரிபாலன சபையாருக்கு வற்புறுத்துதற்காக, எழு ஸ்திரீ ஸமாஜத்தார்கள் சேர்ந்து இதுவரை இந்நகரில் யாரும் கண்டிராத பெரிய மீட்டிங்கொன்று ஸெனட் மண்டபத்தில் நடத்தினார்கள். மண்டபம் நிறையப் பல பிரமுகர்களான ஸ்திரீகளும் உபாத்தியாயினிகளும், உயர்தரப்படிப்பாளிகளான பெண்மணிகள் பலரும் வந்திருந்து சபையை அலங்கரித்தனர். அவர்களிற் பலர் தம் கட்சியின் நீதியறிந்தபடியால் தத்தம் தேசிய பாஷைகளில் மிக்க வீராவேசத்தோடு சரமாறி பொழிந்தனர். லேடி தி. சதாசிவ ஐயரவர்கள் இணையற்ற அக்கிராசனரெனப் பெயர் பெற்றார்.

'லிபரல்' என்னும் உதாரக் கட்சியாரின் மீட்டிங்கு:—மேற்படி விஷயமாகவே புருஷர்களின் சிறப்புற்ற சபையொன்று பட்டணத்தில் கூடியதில், சட்டசபை மெம்பர்களிற் பிரமுகர்களான பலரும், இந்நகரில் கல்வியிலாகாவில் உழைக்கும் அரிய படிப்பாளிகள் பலரும் வந்திருந்து, "பெண்களுக்குக் கட்டாய ஆரம்பப்படிப்பு உடனே ஏற்பாடு செய்வதவசியம் என்பதை ஆதரித்துப் பேசியதோடு பின் வரும் தீர்மானத்தையும் வரைந்தனர். "சென்னை நகரப்பையன்கள், பெண்பிள்ளைகளின் கட்டாய ஆரம்பப் படிப்புக்கு கூடிய சீக்கிரம் இலவசமான ஏற்பாடு செய்ய வேண்டுவது அதியவசியம்."

இத்தகைய அரிய பெரிய ஸதஸ்களின் தீர்மானத்தை அலக்ஷியம் செய்து சென்னை நகர பரிபாலன சபையார் நடத்தலொண்ணாது என்பது எம் நம்பிக்கை.

வங்காளத்தில் கல்வியபிவிருத்திக்கான முயற்சி:—மேற்படி மாகாணத்தின் கல்வியிலாகா மந்திரியான கனம் பி. ஸி. மித்ர என்பவர் இவ்வருடம் யூனியன் போர்டுகள் உள்ள நூறு சிறிய ஊர்களுக்கும், முனிசிபாலிட்டிகள் உள்ள பெரிய ஊர்கள் அரைவாசிக்கும் ஆரம்பகலாசாலைகளை ஏற்படுத்தி, அடுத்த வருஷத்தில் மற்ற முனிசிப்பாலிட்டிகளிலெல்லாம் ஏற்பாடு செய்வதாக உத்தேசித்து பெண் கல்விக்காக லக்ஷம் ரூபா எடுத்து வைத்திருக்கிறார். படிப்பில்லாத கீழ்ச்சாதியார்களும் நன்கு படிக்குமாறு அவர்கட்கு உபகாரச் சம்பளங்கள் உதவவும் வகை தேடியிருக்கிறார். பிள்ளைகளுடைய தேகப்பயிற்சி, மனப்பயிற்சிகளுக்கும் சுதேச கைங்கரியங்களின் பயிற்சிக்கும் சாரண சங்கங்களையும் ஏற்படுத்தி வருகிறார். அம்மாகாணத்தில் இப்போதுள்ள பணமுடையை உத்தேசிக்க இவ்வித ஏற்பாட்டுக்கு சர்க்காரும், லோகல் போர்டுகளும் பொதுஜனங்களும் ஒற்றுமையாயிருந்து ஷெ. மந்திரியின் கைங்கரியத்தைக் கைகூடச் செய்வார்களாக.

மைசூர் ஸ்திரீ உத்தியோகஸ்தர் ஒருவரின் காரிய ஸித்தி:—மிஸ். ஜெஸியின்ஹா லாஸிரஸ், பி. ஏ., என்பவர் மைசூர் மஹாராஜாவின் ஸமஸ்தானத்திலிருந்து முதன் முதல் இங்கிலாந்து சென்று, அங்குள்ள கல்விப்பயிற்சி முறையில் தேர்ந்த அநுபவசாலிகளான ஸர் மிக்கேல் ஸாட்லர், டாக்டர் மாண்டிஸ்ஸோரி, புரொபஸர் கில்பெர்ட் மர்ரே முதலியர்வர்

களைப்பார்த்து நேரிற் பேசி, அங்கே நடக்கும் ஸ்திரீ சங்கங்களையும் பெண்கல்விக்கான முயற்சிகளையும் பற்றி ஸவிஸ்தாரமாய் அறிந்து வந்திருப்பதோடு, அரிவரிப்படிப்பிலிருந்து சர்வகலாசாலைப் படிப்புவரைக்கும் உள்ள சகல வகுப்புக்களையும் நடத்தவேண்டிய நவீன நாகரீக முறைகளை விசேஷித்துத் தெரிந்துகொண்டிருக்கிறார். இத்தாலியா, பிரான்ஸ் தேசங்களில் கலைகளையும் பாஷை நயங்களையும் அவர்கள் விருத்தி செய்திருப்பதையும், டென்மார்க்கு, ஹாலந்து, ஸ்வீடென் தேசங்களில், தொழிற்படிப்புகளும் குடும்ப நிர்வாக சாஸ்திரங்களும் விருத்தியாக்கப்பட்டிருப்பதையும் ஸ்விட்ஸெர்லண்டு தேசத்தில் சரீரப்பயிற்சியும் சித்திர சில்பாதி கலைகளும் மேன்மையுற்றிருப்பதையும் அவர் பற்பல ஐரோப்பிய நாடுகளிற் சுற்றித்திரிந்து நேரில் படித்து வந்திருக்கிறார். இந்தியாவிற் கல்வியை மிகவும் உன்னத ஸ்திதிக்குக் கொண்டுவர முயன்று வரும் இச்சிரமமான காலத்தில் மிஸ். லாஸரஸ் அவர்களுடைய அநுபவம் இந்தியப் பெண்களின் கல்வியேற்றத்திற்கு அநுகூலமாகவேயிருக்கும். மிஸ். லாஸரஸ் அவர்கள் நல்ல அநுபவம் பெற்று சீலவதானுமாய் நன்றாகவந்து சேர்ந்ததைப்பற்றி நாம் களிகூறி அவரை நல்வரவேற்கிறோம். பொதுஜன கைங்கரியத்தில் சிரத்தைக்கும் தேசாபிமானத்துக்கும் பெயர்போன ஓர் இந்திய கிறிஸ்தவ குடும்பத்தில் உதித்தவர் இவர்.

ஸர்வதேச ஐக்கிய சங்கமும் ஸ்திரீகளும் :—இச்சங்கத்தால் எல்லாத்தேசத்து ஸ்திரீகளுக்கும் விளைந்த நன்மையொன்றுண்டு. ஸ்திரீகளைத் தந்திரமாய் ஏமாற்றி அந்நிய நாடுகளிற் கொண்டுபோய் அங்கு அவர்களை வியபிசாரத் தொழிலில் அமர்த்திவந்த துஷ்ட வழக்கம் இனி நடவாதபடி கடுமையான சட்டங்களை எல்லாத்தேசங்களும் சேர்ந்து ஒரேமனதாய் ஏற்படுத்தியிருக்கின்றனர்.

குடிநிறுத்தம் :—இது விஷயமாய் ஸ்ரீமான் புஸ்ஸிபுட் ஜான்ஸன் இந்தியாவைப்பற்றி எழுதியிருப்பது இங்கு கவனிக்கத்தக்கது :—சாராயங்களின் வருமானம் சர்க்காருக்கு முன் ஏராளமாயிருந்தது. அவ்வருமானம் இப்போது குறைந்திருக்கிறதைப்பார்க்க, ஆப்காரியிலாகா உத்தியோகஸ்தர்கள் கதிகலங்கிப்போனார்கள். உதாரணமாகச் சென்னை மாகாணத்தில் நெல்லூர் ஜில்லாவில் கள் வருமானம் சென்ற வருஷம் ரூ. 1,68,000 மாயிருக்க, இவ்வருட வருமானம் ரூபா இருநூற்று இருபத்தாறு தான் என்பதாக சர்க்கார் தரப்பாரே வெளியிட்டிருக்கின்றனர். இந்தியா முழுதும் நான் போய்ப்பார்த்ததில் எந்த ஜில்லாவிலும் இப்படிக் குறைந்ததில்லை.......நட்டாக் என்னும் ஊரிலுள்ள ஜில்லா சிறைச்சாலையைப் போய்ப்பார்த்தேன். கைதிகளின் வஸதி ஆரோக்ய விஷயங்களில் அது அமெரிக்காவிற் சிறந்த சிறையைப்போலவே இருந்தது. வழக்கமாய் முன் அதில் நானூறு பேர்கள் இருப்பார்கள். சென்ற சில மாதங்களாக 138 க்கு அதிகமில்லை.

பெண் பாலார்களுக்காக ஓர் ஸ்திரீ ரத்நத்தின் நன்கொடை :—அமெரிக்காவில் நியூயார்க்கு நகரைச் சேர்ந்த ஸ்ரீமதி மிஸ்ஸஸ் ஓ. எச். பி. பெல்மாண்ட் என்பவர் அத்தேசத்து ஸ்திரீகளின் பொது நன்மையையும் காரியங்களையும் கவனிக்க ஓர் மூலஸ்தானம் ஏற்படுத்த ஆறு லக்ஷம் ரூபாக்களைத் தமது நன்கொடையாக அளித்து அந்நகரின் மத்தியில் பேர்போன ஒரு பார்வையான மாளிகையை விலைக்கு வாங்கியிருக்கிறார். இந்திய ஸ்திரீகளுள் சிலரேனும் அங்கே போய் இந்திய மாதர்களின் சந்தோஷத்தையவர்கட்குத் தெரிவித்து வரவேண்டும் என்று நமக்கு ஆசையுண்டாவது நியாயமே. அப்படியே கூடிய சீக்கிரத்தில் நம் இந்தியாவிலும் ஆசியாக்கண்டத்து ஸ்திரீகளின் முன்னேற்றத்தை யுத்தேசித்து ஓர் மூலஸ்தானம் ஏற்படவேண்டும் என்பது பிரார்த்தனை. அமெரிக்காவில் இந்த ஸ்திரீகள் பெண்பாலார்களுடைய ஸ்வாதீனம் ஒன்றையே கருத்திற்கொண்டு யாதொரு கட்சியிலும் சேராமல் தனித்து நிற்பதற்காக அத்தேசத்து ராஜகீய வியவகாரிகள் இவர்களை மிகத்துவேஷிக்கிறார்களாம். ஆயினும் இவர்கள் ஸ்திரீகளின் உத்தாரணத்துக்காக உலக முழுதும் நடந்துவரும் கிளர்ச்சிகளையும் ஆங்காங்கு துரைத்தனத்தார் ஸ்திரீகளின் நிமித்தம் செய்துவரும் பற்பல காரியங்களையும் வெகு ஆர்வத்தோடு கவனித்து தக்க சமயங்களில் தாங்கள் முன் வந்து உழைக்கிறார்கள்.

பெண்களுக்குக் கட்டாயம் படிப்பு அவசியம் :—மதராஸ் நகரத்தில் கட்டாயப்படிப்பு விஷயமாய்த் தீர்மானஞ் செய்ய நகரபரிபாலன சபை மீட்டிங்கு போட்டகாலத்தில் அங்கத்தினருடைய சங்கியைக் குறைவால் கூட்டம் இன்னொரு சமயம் தள்ளிவைக்கப்பட்டிருக்கிறது. அநேகம் ஸ்ரீமதிகள் அக்கூட்டத்துக்கும் போயிருந்தனர். நன்கு உபசரிக்கவும் பெற்றனர். ஒவ்வொரு வார்டிலும் உள்ள ஸ்திரீ வோட்டர்கள் பார்த்துப் பெண்களுடைய படிப்புக்கும் வழி செய்ய வேண்டும் என்று தத்தம் கவுன்சிலர்களுக்கு வற்புறுத்துவார்களானால், சரியாய் இவ்விஷயம் ஒழுங்கு செய்யப்படும் என்பதில் ஐயமில்லை. ஸ்திரீகள் எங்கெங்கு கூடிப் பேசி வருகிறார்களோ, அங்கெல்லாம் அபிப்பிராயம் ஒரேவிதமாய்த்தானிருக்கிறது.

மைசூரில் ஸ்திரீகளுக்கு வோட்டு :—மைசூர் பிரதிநிதித்துவசபை சென்ற தடவை கூடியதில் 100 விஷயங்களுக்கு மேல் ஆறுமாதத்திற்குப் பிறகு விவகரிக்கப்படுமென்று தள்ளி வைக்கப்பட்டவைகளில் இதுவும் ஒன்று என்பதைக்காண விசனிக்கிறோம். ஆனால் சபையில் எமக்கு ஆப்தர்களான நண்பர்கள் சிலர் இருக்கிறபடியால் அடுத்ததரம் கட்டாயம் எமது பக்ஷம் தீர்மானம் நிறைவேறும் என்று நம்புகிறோம்.

இந்திய ஸ்திரீகளின் வேலை நிறுத்தம் :—இந்திய ஸ்திரீகள் பண்டைய நாட்களிற்போல் இனியும் எவ்வித அநீதியையும் பொறுத்துக்கொண்டிருப்பார்கள் என்று புருஷர்கள் நினையாதிருப்பார்களாக. கல்கத்தா வெல்லிங்டன் ஜூட் மில்லில் 300 வேலைக்காரிகள் தம் சம்பளத்தை ரூபாவுக்கு இரண்டணா வீதம் அதிகப்படுத்திக் கொடுக்கவேண்டுமென்றும் தங்கட்கங்கீகாரமில்லாத தலை வரியை விலக்கவேண்டுமென்றும் கேட்டுக்கொண்ட கோரிக்கை பலிக்காதபடியால், யாதொரு சச்சரவுமின்றி மனவுறுதியோடு வீட்டிலிருந்துகொண்டு வேலைக்குப்போகவில்லை. இது அவர்களுடைய ஸ்வாதீனத்தையை விளக்கவில்லையா?

பம்பாய் ஸ்ரீமதி ஹீராபாய் டாடாவின் அருமைக்குமாரத்தி மிஸ். மிதன்டாடா பி. ஏ. என்பவர் லண்டன் பட்டணத்தில் பாரிஸ்டர் பரீக்ஷையில் தேர்ச்சி பெற்றிருக்கிறார். தாயாரும் பெண்ணும் இந்தியா சம்பந்தமான சகல காரியாதிகளிலும் சிரத்தையோடு முயன்று வருகிறார்கள்.

TELUGU

A WIFE'S DEVOTION

సతీ నిశ్చలత

(వి. ఎస్. శర్మగారు బి. ఏ., బి. టి.)

I

ఒంగవోలు నగరమునగల విష్ణ్వాలయము ఉత్తరసర్కారులలో చాల పేరుగాంచినది. ప్రతి సంవత్సరమును దేవాలయమున గొప్ప గొప్ప ఉత్సవములు జరుగుచుండును. వైశాఖశుద్ధ త్రయోదశినాడు రాత్రి పన్నెండు గంటలకు దేవుని యూరేగింపు జరుపుటకు ప్రయత్నములు చేయబడుచుండెను. చుట్టు పట్టుగ్రామములనుండి వచ్చిన ప్రేక్షకులచే దేవాలయ యావరణమంతయు క్రిక్కిరసి కోలాహలముగానుండెను.

దేవాలయమునకీశాన్య దిక్కున గొప్ప మర్రి చెట్టొకటి గలదు. ఆ వృక్షచ్ఛాయను సైతము యాత్రికుల నేకులు విడసియుండిరి. ఆ యాత్రికులలో నొక కుర్రవాడు, నారీమణియొక తెయు గలరు. స్త్రీ వయస్సున అంత పెద్దవారుగాదు. మలిన వస్త్రముల ధరించి యుండెను. ఆమె సుఖ విలాసమును పరికించిన అంత ఆరోగ్య వంతురాలు గాదని చెప్పవచ్చును. కుర్రవాడు అమ్మ యొడిలో గూరుచుండి అమ్మా నాకొక కథ చెప్పవే అని అడుగగ ఆమె ప్రారంభించెను.

ఇప్పటికి చాలా కాలము క్రిందట అప్పటికి యింకను పుట్టియుండని —విజయ నగరము రాజ్యాన ఒక పెద్ద పట్టణము గలదు. ఆ పట్టణములో ఒక గొప్ప వర్తకుడు గలడు. అతనికొక కుమార్తె గలదు. వర్తకునికి ఆమె మీద గల ప్రేమ ఇంతింతయని చెప్పతరము గాదు. కొన్నాళ్లకామె యుక్తవయస్కురాలయ్యెను. గొప్ప కుటుంబమునకు చెందిన యువకుని, ఆ పట్టణములోని వానినే తన అల్లునిగా చేసికొన వర్తకుడు ప్రయత్నించుచుండెను. అటుల చేసిన కుమార్తె తనయొద్దనే ఎల్ల కాలము ఉండుటకు వీలుండు నని అతని కోరిక.

వర్తకుడు సామాన్యమైనవాడు కాడు. తెలుగు దేశమునందలి అన్ని కోస్తాలతో వ్యాపారము చేయుచు ఎంతయో డబ్బు సంపాదించినాడు. ఎల్లప్పుడు అతనియొద్ద లెక్క లేనంతమంది గుమాస్తాలు పని చేయుచుండిరి. వారిలో నొకరు ఈ ప్రాంతమునుండి వెళ్లినవాడు. యువకుడు రూపవంతుడు. వర్తకుని కుమార్తె ఈ కుర్రవానిని ప్రేమించుచుండెను. వారిరువురి ప్రేమ నాటికి వృద్ధిగా సాగెను. గుమాస్తా కడుబీద. సామాన్య జాతివాడు. వర్తకుడు అగ్ర జాతివాడు. క్రింది జాతి వివాహమునకు నాయనగారి అనుజ్ఞను పొందుట కలలోని వార్తయని వారిరువురికి తెలిసిన విషయమని ఇచ్చట సూచించుట నవసరము. కాని ప్రేమ జాతి భేదముల లక్ష్యము చేయదు. అన్ని జాతులు, అన్ని శాఖలు మతములు దానిముందు సమానములే. ఈ ప్రేమానురాగము నాయన గారికి తెలియనే తెలియదు. కొంత కాలమునకు వర్తకుని వరాన్వేషణము సాంతముగా కొనసాగినది. బ్రాహ్మణులచే నిర్ణయింప బడినొక సుముహూర్తమునాడు కుమార్తె వివాహము చేయుటకు నిశ్చయించెను. ఈ వార్త వినినంతనే, కుమార్తెకు పిడుగు పడిన ట్లయ్యెను. గుమస్తా హృదయాందోళన విషయము ఇక చెప్ప వలయునా?

అను కున్నంత అయినది. వర్తకుని కూతురు, ప్రియుడు రహస్యాలోచనము చేసి నిర్ణీత వివాహ ముహూర్త దినమునకు ముందటి రాత్రియే ఎవ్వరితోడను చెప్పకుండనే ఎచ్చటికో పారిపోయిరి.

ఆ కాలమున ఆయా మార్గములు లేవు. రాజబాటలు సైతము ఎచ్చటనో కొన్ని తప్ప, అత్యల్పముగా నుండెను. దొంగల భయ మత్యధికము. అట్టి పరిస్థితులనేమియు సరకు గొనక నూతన దంపతులు విజయ నగర రాజ్యము వీడి, ఈ దేశమునకు వచ్చిరి. వారు మార్గమధ్యమున పడిన కష్టములు అనంతములు. వారిరువురి ప్రేమానురాగము కష్టములనన్నిటిని మరపించి వైచినది. తుదకెట్టులనో నొక పట్టణము చేరిరి. అచ్చట కొంత కాలము నివసించిరి. ఇంటినుండి తెచ్చిన ద్రవ్యమంతయు అయిపోయినది. యువతి, తన దేహమున గల నగల నన్నిటిని నమ్మికొని ఇంక కొంతకాలము ఏదో విధముగ కాలము గడపు కొనినది. ఆ ధనము సైతము వ్యయమైనది. వాణిజ్య విషయమున చాలినంత అనుభవము గలదు గనుక, యువకుడు, ఆ పట్టణములో గల నొక వర్తకునియొద్ద యుద్యోగమున ప్రవేశించెను. ఈ విధముగా కొంతకాలము గడపుకొన సాగిరి. యువకుడు చాల మంచివాడు. సద్గుణవంతుడు. కాని ఒక్క విషయమున మాత్రము లోపము గలదు. ఈర్ష్యాబద్ధుడు. అనుమానపు బుద్ధి గలవాడు. ఆ యువతిని అత్యంత ప్రేమతో చూచు చుండువాడు. ఎవరైన ఆమె వంక చూచిన ఎక్కడలేని అనుమానముతో నుండు చుండువాడు. ఇందువలన భార్యాభర్తలలో అప్పుడప్పుడు కల తలు చుండెడివి.

వారున్న యింటి కెదురుగా నొక ఉపాధ్యాయుడు నివాసము చేయుచుండెను. ఇతడు సైతము యువకుడు రూపవంతుడు కొంచెము పోకిలమారి. అందరి చూపులు తనవంకనే ప్రసరింప బడవలయునని ఎల్లప్పుడు కోటు బూటులను వేసికొని బజారులలో సంచారము చేయునట్టివాడు. ఇతడెల్లప్పుడును వర్తకుని కుమార్తెకు ప్రేమానుబద్ధుడు కావలయునని ప్రయత్నించుచుండెను. ఇది ఆమె భర్తకు కిట్టలేదు. వారిరువురి పట్ల అనుమానముతో ప్రవర్తించు చుండెను.

ఆమె నిర్దోషురాలని ఈ చెన్నకేశవుని ఆనతో నేను చెప్ప గలను. ఆమె హృదయము పవిత్రమైనది. మనోవాక్కాయ కర్మలయందు సైతము ఆమె మనస్సు భర్తయందే నిమగ్నమైయుం డెను. భర్తయందే నిశ్చలమగు ప్రేమను చూపట్టక పోయినయెడల ఆమె తన దేశమును, ఇంటిని, తలిదండ్రులను, భోగభాగ్యము లను విడిచి, ఊరు పేరు లేని, యీ సామాన్యపు జాతి యువకుని వెంట ఇన్ని కష్టముల ననుభవించుటకు ఎందులకు సంసిద్ధురాలైనది. ఈర్ష్య కొంపలముంచును. మనుజులు వెర్రివాండ్ర జేయునట్టిది. ఆమె భర్త భార్య ప్రవర్తనము పట్ల అనుమానము చూప నారంభించెను. నిర్దోషురాలని ఎంత చెప్పినను ఇంక లాభమేమున్నది?

ఆ బజారులోనిక నుండిన సంతోష సంతుష్టులముగ నుండజాలమని యొకనాడు పాడులో ఇల్లేకైన కుదర్చుమని భర్తను వేడుకొనెను. ఇంటిలో కత్తిమీద పిడుగుపడెను. వారి కుటుంబము ధ్వంసమై పోయినది.”

కథను ఉచ్చైస్స్వరముతో ప్రారంభించినను, క్రమేణ ఆమె స్వర ధాటి యొక్కువాయెను. కథామధ్యమునకు వచ్చునప్పటికి, దేహము పులకింపసాగెను. కొంత సేపటికి నోటినుండి మాటయే రాలేక పోయెను. తల్లిగారి, యీ ప్రవర్తనము చూచునప్పటికి,

కుమారునికి భయము వేయసాగెను. ఆమె మనోభావముల గ్రహించుటకు అతడు చిన్నవాడు. సమర్థుడుగాడు. అమ్మ కథను నట్టమధ్యమున విడిచినదానికి కారణము గ్రహింపజాలక "అమ్మా! తరువాత ఏమి జరిగినది" అని ప్రశ్నించెను.

II

ఆమె నోటినుండి మాట రాలేదు. ఒడలు కంపమెత్తసాగెను. చెమటలు క్రమ్మెను. ఎంతయో ప్రయత్నముమీద ఉద్రేకము నాపుకొని కథను తిరుగ చెప్ప నారంభించెను.

"ఒకనాడు ఆ అమ్మాయి భర్త, ఏదో పని నిమిత్తము చేరువనున్న గ్రామమునకు వెళ్లి రాత్రి పన్నెండు గంటల వేళకు ఇంటికి వచ్చెను. ఇంటి తలవాకిలి తలుపు వేసియుండెను. వారి అన్యోన్య మైత్రికి పేరు పురుగగు, బడి పంతులును ఇంటి తిన్నెమీద కూరుచుండియుండెను. దీనిని యజమానుడు గాంచెను. మనసులో నేమనుకొనెనోగాని తెలియదు. అంగిలోనున్న కత్తిని దూసి బడి పంతుల రొమ్మును పొడిచెను. తత్క్షణమే అతడు తిన్నెమీదనుండి క్రిందబడి ప్రాణముల విడిచెను."

ఇక నోటినుండి మాటలు వచ్చుట దుర్లభమయ్యెను. గడగడ వణకసాగెను. కన్నులనుండి ఏక ధారగా నీరు కారసాగెను. ఈ చిత్ర పరివర్తనమును గాంచి కుర్రవాడు భయకంపితుడయ్యెను. అతడు సైతము కన్నీరిడువ సాగెను.

"అమ్మా! తరువాత ఏమైనదే! బడి పంతులను చంపిన అతనిని ఏమి చేసినారే చెప్పవే." అని అమ్మను ప్రార్థించెను.

"పోలీసు వారాతని ఠాణాకు గొనిపోయిరి. అచ్చట బడి పంతుమీద తనకుగల అనుమానముచే తాను చంపితినని చెప్పెను. ప్రభుత్వము వారాతని నీ హత్యకుగాను ఏడు సంవత్సరముల వరకు శిక్షను విధించి అండమాను దీవులకు బంపించిరి. అంతటితో ఆమె సుఖము మంటలపాలైనది" అనెను.

"అమ్మా! ఆ అమ్మాయిగతి తరువాత ఏమైనది" అని చేరువ గూరుచున్న వ్యక్తులలో నెవరో యామెను ప్రశ్నించిరి. ఈ ప్రశ్నకామె భయకంపితురాలైనది. తన్ను ప్రశ్నించినవారెవరో గాంచుటకు, నలు ప్రక్కల చూచినది. కాషాయ వస్త్రములను ధరించి, ఆమెకు అతి చేరువనే, చెట్టుమూలను గూరుచుండిన యొక పురుషుని నామె గాంచినది. మరల నాతడు, అనాథురాలైన కథానాయిక గతియేమైనదో చెప్ప కోరెను.

"ఓహో, నా కథను మీరందరును వినుచున్నారని నాకు తెలియదే" అని ఆమె అనెను

"దానికేమి లెండు. ఆ అమ్మాయి గతి తరువాత ఏమయినదండి?" అని మరల ఆత్మాతురతతో నాతడు ప్రశ్నించెను.

"ఆమె సంగతి ఏమైనదని అడుగుచున్నారా! భర్తకు నరకశిక్ష విధించు నప్పటికి, వారి ప్రేమానురాగ ఫలితముగ, నవమాసముల గర్భము ధరించియుండెను. పండును చూచుటకుగాను దుఃఖము నాపుకొని కొంతకాలము జీవించ నిశ్చితురాలయ్యెను. బంధుజనుల యొద్దకు వెళ్లుటకు ఆమెకు ధైర్యము లేక పోయెను. తరువాత ఆమె పడిన కష్టములు ఇన్నిన్ని యని వర్ణింప తరముగాదు వానిన్నిటికిని ధైర్య సాహసములతో సహించెను. కూలినాలి చేసికొని బిడ్డను పోషించుకొనుచు కాలము గడప సాగెను"

"భర్తను వీడనాడిన తదనంతరము సైతము అతనిని ప్రేమించుచుండినదా" అని వైరాగి ప్రశ్నించెను.

"ఓ! అతనినామె మరల కలిసికొను భాగ్యము సంభవించినను సరే, లేక పోయినను సరే, ఆమె యూపిరులో ప్రాణము లున్నంతవరకును, అతనియెడ బద్ధానురాగముతో నుండగలను" అని గద్గదకంఠముతో ననెను. తరువాత కొంతకాలము వరకెవరును మాటలాడలేదు.

సన్యాసియే కొంతసేపటికి ముందంజవేసి "అబ్బాయీ! నీకు నిద్రరాకుండక పోయిన యెడల, ఏదైన మంచి కథ నొకటి దానిని చెప్పమందువా?" అని కుర్రవానిని ప్రశ్నించెను.

"మీకు ఇష్టమున్న తప్పక చెప్పండి. కథమాత్రము మనోహరముగ నుండునటుల చూడుడు" అని బాలుడు ప్రత్యుత్తర మిచ్చెను.

"మంచిది. నే చెప్పబోవు కథ సైతము మీ అమ్మగారు చెప్పిన దాని వలె నుండునుగాని, కథ పర్యవసానము మాత్రము సంతోషవంతముగ నుండును. మీ అమ్మగారు చెప్పిన కథానాయకుని వంటి యువకుడు పూర్వకాలమున నొకడు గలడు. తత్కాలముగ సంభవించిన మనోద్రేకమగు ఈర్ష్యచే నొకని హత్యచేసెను. న్యాయస్థానమువారతనికి కఠిన శిక్షను విధించి ప్రవాసమునకు బంపిరి. నిర్మానుష్యమైన అన్యదేశములో అతడనుభవించిన బాధలు వర్ణింపతరముగాదు. ఇట్టి పరిస్థితులలో తాను ప్రేమించిన యొక యువతి మీదనే అతని ధ్యానము సర్వదా నిమగ్నమై యుండెను. ఆ మెగతి యేమైయుండునో [illegible] అతడు అహోరాత్రములు కుందసాగెను.

"మానవుడు ఎన్ని కష్టములకైన ధైర్యముతో, సాహసము[illegible]హించ సమర్థుడు. ఈర్ష్యా పిశాచము నాతబడిన [illegible] బాధలు వర్ణింపదరముగాదు. కొన్నాళ్లకు, అతని [illegible] పరిమిత ముగిసినది. ప్రవాసమునన్న కాలమున [illegible] నేర్చుకొని అందు కొంత సమర్థతను బడసి యు[illegible] కారాగృహము నుండి విముక్తుడైనంతనే, అతడు [illegible] మరలిపోక ఇంకొకచోట స్థావర మేర్పరచుకొని [illegible]లము ఎటులనో జీవితము గడపసాగెను.

"అతని చిత్త[illegible] దృఢపడలేదు. దౌర్భాగ్యురాలైన తన భార్యగతి [illegible]నో యని విచారించసాగెను. మారువేషములబూ[illegible]రకు నానా దేశములల[illegible] తుటతుద[illegible] [illegible]ాయకుడు, [illegible]ముల క్షమించ[illegible] మహానుభావుడయ్యెను. భర్తకొరకు భాగ్యభో[illegible]ములను స్వ[illegible]ను, జననిజనకులను బంధుమిత్రాదులను విడనాడి స్వార్థత్యాగురాలైన భార్యను సందర్శించి కృతకృత్యుడగుటయేగాక, ఆమె మనస్సు నిష్కళంకమైనదనియు, తానే పొరపడి, ఆమెకు అనంతమగు అపరాధమును గలుగ చేసితినని గ్రహించెను.

"కుర్రవాడా నిన్ను కౌగలించుకొందును నా దగ్గరకు రా! అమ్మా పతివ్రతాతిలకమా! నీ పట్ల ఎంతయో తప్పు చేసితిని. లెక్కలేని కష్టముల పాలు చేసితిని. నీ పాదములమీద పడెదను. నా దోషముల మన్నించి రక్షించుము" అని భర్త భార్యపాదములమీద పడెను.

సమాప్తము.

(శ్రీయుత ఏ మాధవయ్యగారు వ్రాసిన కుశికా కథల ననుసరించి యీ కథ వ్రాయబడినది. ఇందులకు అనువాదకుడు, శ్రీ మాధవయ్యగారి కెంతయు కృతజ్ఞుడు. వెం. నా. శ.)

వృత్తాంతములు, వ్యాఖ్యలు.

కలకత్తానగరపు స్త్రీలకు ఎన్నికాధికారము.

రాజకీయ విషయములలో స్త్రీలకు పురుషులతోపాటు సమానాధికారమును కలుగ జేయు నిమిత్తమై యొక యుద్యమము బంగాళాధిపత్యములో నడచియున్నది. పురుషుల కేయోగ్యతా నియమములున్నవో ఆయోగ్యతా నియమముల ననుసరించియే స్త్రీలకును ఎన్నికాధికారము నివ్వవచ్చునని కలకత్తానగరసభవారు తీర్మానించియున్నారు. ఇందు నిమిత్తమై జరిగిన నగర సభలో 21 మంది అనుకూలముగాను నలుగురు మాత్రమే ప్రతికూలముగాను ఎన్నికనిచ్చిరి. ఎన్నిక విషయములో స్త్రీల అనధికారత్వమును ప్రతిపాదించు ప్రాతచట్టములోని నియమములను రద్దుచేసి క్రొత్తచట్టములో స్త్రీల కెన్నికాధికారమును గలిగించు నియమములను చేర్చవలెనని కలకత్తా నగర సభవారు దేశీయ శాసనసభవారికి శిఫార్సుచేసి యున్నారు. ఇంత కాలము కడచిన పిమ్మటనైనను స్త్రీలకు ఎన్నికాధికారము నివ్వవలయునను బుద్ధి శాసనసభవారికి గలుగుచున్నదో లేదో నుత్సాహముతో నిరీక్షించుచున్నారము. నగర సభవారి శిఫార్సును అంగీకరించి స్త్రీలకు ఎన్నికాధికారమునిచ్చి శాసనసభవారు తమ సభ యొక్క వ్యాప్తిని మరికొంత విస్తరింప జేసికొనెదరని నమ్ముచున్నారము.

ఈరోడు పట్టణము దారి చూపుచున్నది.

నిర్బంధమైన ప్రారంభవిద్యను ఏర్పరచు విషయములో దక్షిణ హిందూస్థానమున కంతటికి మద్రాసాధిపత్యమునకు చేరిన ఈరోడు పట్టణము దారి చూపునదై యేర్పడియున్నది. బాలబాలికలకు సమానముగా ప్రారంభవిద్య నుచితముగ నివ్వవలయుననియు, దీనివలన గలుగు ఖర్చులకుగాను ఆస్తి పన్నుపై నూటికి ఒకటి చొప్పునను, వృత్తిపన్నుపై నూటికి ఇరువదియైదు చొప్పునను విద్యాపన్నును విధించవలసినదనియు ఈరోడు మ్యునిసిపాలిటీవారు యేకకంఠముగ తీర్మానించియున్నారు. ఇది మనకు కొంతయో తృప్తికరముగ నున్నది. వేలూరు, కుంభకోణము, కోయంబత్తూరు, కాంచీపురము మొదలగు గొప్పగొప్ప పట్టణములలో బాలురకు మాత్రమే నిర్బంధమైన ప్రారంభవిద్య నేర్పరచియుండుట కడుశోచనీయమేకదా

చెన్నపురి మహిళా సమాజముల గొప్పసభ.

నిర్బంధమైన ప్రారంభవిద్యను బాలికలకు సహితము వ్యాపింపజేయునట్లు చెన్నపురి స్త్రీలు తీర్మానించుకొని యున్నారు. సుసమ్మతముగు తమ యీ తీర్మానమును దృఢపరచుటకై చెన్నపురిలో నుండు రెండు మహిళాసమాజముల వారు ఐస్‌హౌసులోని చిన్న సభామందిరమున సమావేశమైయుండిరి. ఆసభకు నుపాధ్యాయినులును, పట్టపరీక్షలో పారంగతులైన స్త్రీప్రముఖులును, పలు యుద్యోగములలోనున్న స్త్రీలును విచ్చేసియుండిరి. దేశభాషలలో ననేక స్త్రీలు ప్రసక్తవిషయమును గురించి వాగ్ధోరణితో నుపన్యసించిరి. న్యాయమూర్తిగా నుండిన శ్రీయుత సదాశివయ్యరుగారి ధర్మపత్నియగు శ్రీమతిమంగళాంబగారు అగ్రాసనమును నహించియుండిరి. మహిళా భారతీయ సమాజమునకు కార్యదర్శినియగు మిసెస్ కజిన్సుగారి కార్యదర్శికత్వము క్రింద చెన్నపురిలోని ఏడు మహిళాసమాజముల ప్రతినిధులు ఉపసభగా నేర్పడి సమాజముల ఆశ్రయము క్రింద ఈ సభ జరిగినది. చెన్నపురి నగర సభలో సభ్యురాలగు మిసెస్ దేవదాసుగారు సభకు రాను వీలులేనందులకై వగచుచు సభ యొక్క యుద్యమములకు జయమగుగాక యని సూచించుచు నీలగిరి నుండి తంతి సమాచారమును బంపిరి.

చెన్నపురి యుదారపక్షమువారి సభ.

పై సూచించిన విషయమును గురించి చెన్నపురియందు దక్షిణ హిందుస్థానపు యుదారపక్షమువారి సభ మరియొకటి జరిగినది. నగరము యొక్క యనేక ప్రముఖులును, విద్యాభిమానులును ఆసభ నలంకరించి నిర్బంధమగు ప్రారంభవిద్యను బాలికలకు సహితమివ్వవలెనని ఈదిగువ కనుపరచబడిన తీర్మానమును దృఢపరచిరి.

"సాధ్యమైనంతత్వరలో బాలబాలికలకు నిర్బంధమగు ప్రారంభవిద్యను చెన్నపురనగరములో నేర్పరచుట "యత్యవసరమని మా యభిప్రాయము" ప్రముఖులయొక్క తీర్మానము నూతనవిద్యాచట్టమున చేర్చబడక పోదని మాకు తోచుచున్నది.

బంగాళా దేశమున విద్యావ్యాప్తి

బంగాళాధిపత్యమున విద్యామంత్రియగు శ్రీయుత్ పి.సి. మిత్తర్ గారు ఆదేశమున నీసంవత్సరమున సగము సంఖ్య నగర సభలలోను, ఒకవంద గ్రామ సభలలోను ప్రారంభవిద్యను నిర్బంధముగా నేర్పరచుటకు యత్నము చేసియున్నారు. ముందు సంవత్సరములో నిది అన్ని మ్యునిసిపాలిటీలలోను జారీకివచ్చునని నిరీక్షణయున్నది. బాలికావిద్యాభివృద్ధికిని నిమ్నజాతుల విద్యార్థులకు వేతనములనిచ్చుటకును, దైహిక విద్యాభివృద్ధికిని బాలభట ప్రముఖుల (Scout master) ను తరిఫీతు చేయుటకును ఒక లక్షరూపాయలను మంజూరు చేయించుటకు యత్నము చేసియున్నారు. ఇదంతయును మంచిదే. ఇక్కాలపు ద్రవ్య కష్టస్థితిలోకూడా బంగాళాధిపత్యమున మంత్రి వర్యుడీ యుద్యమమును చేయుచుండుట సంతోషనీయంబై యున్నది. ప్రభుత్వము వారికిని, నగరసభలకును, ప్రజలకును పరస్పర సహాయబుద్ధి కలిగినచో మంత్రివర్యుడు కృతకార్యుడగుట నిశ్చయము. ఇది లభించుగాక యని ప్రార్థించెదము.

మైసూరు యుద్యోగినీ జయము.

ఇంగ్లాండులో విద్యాప్రముఖులగు సర్ మైకేల్ సాడ్లర్, డాక్టర్ మాంటిసోరీ, ప్రొఫెసర్ గిల్బర్టు, మ్రరి మొదలగువారిని దర్శించి సామాన్య మరియు పరిశ్రామిక విద్యా పద్ధతులను నేర్చుకొని వచ్చుటకై మైసూరు మహారాజా సర్కారువారిచే పంపబడియుండిన మిసెస్ లాజరస్గారు తమ కార్యమును ముగించుకొని తిరిగి వచ్చియున్నారు. కిండర్ గార్టెన్ మొదలుకొని పట్టపరీక్షవరకునున్న విద్యాక్రమము నంతయు నామె చక్కగ తెలిసికొని వచ్చియున్నది. ఐరోపాలోని ఇతర దేశములలో సహితమామె సంచరించి వచ్చియున్నది. ఇటలీ, ఫ్రాన్సు దేశములలోని భాష మరియు హృదయపక్వ ప్రధానమగు విద్యాపద్ధతియును, గృహకార్యమునకు తోడ్పడు శాస్త్రము, మరియు చేతిపనులు ప్రశస్తముగాగల డెన్మార్కు, స్వీడన్, హాలెండు దేశములలోని విద్యాపద్ధతియును, దేహశిక్షణము, సకలవిద్య ప్రధానముగాగల ఇటలీదేశముయొక్క విద్యాపద్ధతియు నామె మనస్సుకు చాల సంతోషముగ నున్నవి.

ప్రస్తుతము స్త్రీ విద్యాపద్ధతి ఇండియా దేశమున చాల డోలాయమానస్థితిలో నుండుటచేత, పాశ్చాత్యజ్ఞానానుభవములను బొంది ఈ దేశపు పూర్వనాగరకత యొక్క శ్రేష్ఠత్వము నెరిగిన మిసస్ లాజరస్‌గారి వంటి విద్యావతులు విద్యావిషయకమైన యనేక సమస్యలను విడదీసి భారతీయ బాలికలకు విద్యవలన ప్రయోజనము గలుగునట్లు సరియైన యేర్పాటులను చేయనోపుదురని నమ్ముచున్నారము.

వెలలేని యనేక యనుభవములను సంపాదించుకొని మరల తన దేశమునకు సురక్షితముగ వచ్చి చేరినందులకై మిసస్ లాజరస్ గారికి మా సంతోషమును సూచించెదము. భారతమాతయందు పూర్ణాభిమానము గలిగి, యామె పురోభివృద్ధికై ధైర్యముగ పాటుపడునట్టి యొక భారతీయ క్రైస్తవ వంశము నామె యలంకరించి యున్నది.

స్త్రీలు సర్వజనాంగసమితి.

సర్వజనాంగ సమితిని స్థాపించుటచే స్త్రీజాతికొక మంచిమేలు కలిగియున్నది. అతి క్రూరకృత్యమునకై స్త్రీలనొక దేశమునుండి మరియొక దేశమునకు తీసికొని పోవుచుండిన పద్ధతిని నిలుపుదల చేయుటకై యొక నియమమును సర్వజనాంగ సమితివారేర్పరచి యున్నారు. మోసముచే స్త్రీలను తీసికొని వెళ్లి విదేశములలో దాచుకొనుటకిక మీద వీలుండదు.

మద్యసేవన నిషేధము.

ఈ దిగువ వ్రాయబడిన వాక్యములు పుస్సిఫుట్ జాన్సన్ (Fussyfoot Johnson) గారి లేఖనములనుంచి యెత్తబడి యున్నవి. స్త్రీలకు ప్రయోజనకరములై యుండునని తలచి ప్రచురించి యున్నారము.

"మాదక ద్రవ్యములవలన లభించు పన్ను ఎక్సైజు ఉద్యోగస్థులకు భీతిని పుట్టించునంతటి తక్కువ స్థితికి దిగియున్నది. అయుద్యోగస్థులందరును ఇండియా దేశమున నొకటే విధముగ పలుకుచు చెప్పుచున్నారు. అది యెద్దియనిన: త్రాగుట తక్కువైనది. పరమానము పడిపోయినది యని. మద్రాసాధిపత్యమునకు చేరిన నెల్లూర్ జిల్లాలో గత సంవత్సరమున 16800 రూపాయిలు ఎక్సైజు వలన పన్నువచ్చినది. ఈసంవత్సరమందైననో 2:6 రూపాయిలు మాత్రమే వచ్చినదని ప్రభుత్వము వారి లెక్కల వలన తెలియవచ్చుచున్నది. ఈ పన్ను తక్కువ కాని జిల్లా ఇండియా దేశములోనే లేదు."

"కటకం జిల్లా జైలును నేజూచితిని. అది వసతియందును, పరిశుభ్రతయందును అమెరికా దేశములోని శ్రేష్ఠమైన కారాగృహమునకు సమానముగా నుండెను. దానిలో నాలుగువందల ఖైదీలకు వసతియుండెను. సామాన్యముగా దానిలో అంతమందియుండుట కలదనియు, ఇటీవల కొన్నిమాసములుగా తక్కువయై యిపుడు 136 మంది మాత్రమే యున్నారనియు కారాగృహాధికారి నాతో చెప్పెను."

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